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# Review and Expositor

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# THE Review and Expositor

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## A BAPTIST THEOLOGICAL QUARTERLY

Edited by the Faculty of the Southern Baptist Theological Seminary

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## *Editorial Introduction*

A varied diet is set before our readers in this issue. Emphasis is upon matters of practical interest to the preacher, but spice is added in two articles touching upon the controversial Revised Standard translation of the Bible, and the whole is topped off with a rich theological dessert.

The first three articles form a sort of trilogy on the work of the pastor, unplanned by the several authors. DR. FRANKLIN M. SEGLER, professor of Pastoral Ministry at Southwestern Baptist Theological Seminary, Fort Worth, Texas, writes concerning the minister as leader of worship. His article on a theme much neglected by Baptists constitutes an abridgment of his inaugural address delivered last year when he took his new duties. He formerly was pastor of the Emmanuel Baptist Church, Alexandria, Louisiana.

DR. G. S. DOBBINS, professor of Church Administration, and dean of the newly-established School of Religious Education, at the Southern Baptist Theological Seminary, Louisville, Kentucky, deals with the work of the pastor as counselor. His articles reflects not only years of teaching in this field, but many recent contacts with local situations in the role of "trouble-shooter."

Balancing the articles on worship and counseling is one to remind the preacher that his main job after all is preaching. But preaching is viewed in the context of the new "person-minded" interpretation of the pastoral office. The author, ALBERT L. MEIBURG, is pastor of the Belmont Baptist Church, Belmont, Kentucky, and Fellow in Church Administration at the Southern Baptist Theological Seminary.

DR. HENLEE BARNETTE is Assistant Professor of Christian Ethics at Southern Baptist Theological Seminary. His article attempts to acquaint the Southern pastor with the significance of current social trends. It was delivered as an address before the City Missions Conference sponsored by the Home Mission Board meeting in New Orleans, Louisiana, in February, 1953.



DR. A. R. CRABTREE is a missionary who has for more than twenty-five years served as Professor of Old Testament at the Baptist Theological Seminary of South Brazil, in Rio de Janeiro. He holds degrees from the University of Richmond, Union Theological Seminary (Richmond), and Southern Baptist Theological Seminary, and is the author of several books, both in Portuguese and in English. It should be noted that Dr. Crabtree's unsolicited article was written before he had seen other articles on the Revised Standard Version, such as that by Dr. Clyde Francisco.

Recent discussion of the passage in Isaiah 7:14 has led DR. DALE MOODY to go beyond the textual question to a study of the deeper meaning of the Virgin Birth. Partly in answer to numerous inquiries from readers of an earlier article by Dr. Moody, this timely treatment of a difficult topic is given to our public.

The latest addition to the faculty of the Southern Baptist Theological Seminary is DR. ERIC C. RUST, formerly professor of Theology and Philosophy at Rawdon College, University of Leeds, England. He comes as Resident Professor of Christian Apologetics, but will also teach some courses in the area of Biblical Theology. His analysis of the basic principles to be followed in this field give good insight into the man and his thinking.

## AN EVALUATION OF MODERN WORSHIP IN THE FREE CHURCH

BY FRANKLIN M. SEGLER

When man highly values worship, he will give it a significant place in his life. He will be willing to pay dearly for this priceless privilege. Does worship have meaning for people today? Has man lost the "significance of silence" in the presence of his God? Perhaps he will never be able to formulate a satisfactory definition of worship, but he can experience its power when he considers it highly valuable to his life.

W. T. Conner gives a plain definition of worship: "Worship is man's recognition of the worth of God, not for man's sake but for God's sake. Worship includes the outgoing of the soul in the response to God's revelation of himself to us in Christ."<sup>1</sup> He goes on to emphasize the fact that the first business of a church is not evangelism, nor missions, nor benevolence; it is worship. Worship is the inspiration of all else that the church does as a church. According to Schaff-Herzog Encyclopedia, the essence of worship is a striving after union with God.<sup>2</sup> In the *Religious Education Journal* D. C. McIntosh says, "In its completeness worship is devotion and contemplation, or devoted contemplation toward God."<sup>3</sup> Hardman holds that worship is a "creaturely awareness of God, and the expression of aspiration toward God by means of religious exercises."<sup>4</sup> W. L. Sperry reminds us that man finds objective Reality in worship, the "noblest, most important things for us in the whole universe."<sup>5</sup>

Man will realize the major importance of worship in his life when he understands W. D. Maxwell's affirmation that

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1. W. T. Conner, *The Gospel of Redemption*, (Nashville: Broadman Press, 1945), p. 278.

2. A. I. du P. Coleman, "Worship," *The New Schaff-Herzog Encyclopedia of Religious Knowledge* (New York: Funk and Wagnalls Company, 1909), XII, 440.

3. D. C. McIntosh, "What is Worship?", *Religious Education Journal*, (Dec., 1930), pp. 944-46.

4. Oscar Hardman, *History of Christian Worship* (Nashville: Cokesbury Press, 1937), p. 7.

5. W. L. Sperry, "Some Second Thoughts on Worship," *Religious Education Journal*, (April, 1930), p. 315.

"to the Christian all of life is worship."<sup>6</sup> Worship and conduct are parts of the whole. As Augustine said, "*Laborare est orare; orare est laborare*," "to work is to pray, and to pray is to work." All of life must be an offering to God, typified and comprehended in worship. Social life, industrial life, family life, international relationships—all are realized in the worship of God.

H. F. Rall declares that all religion has a double role: the reality of God as he speaks to man, and the need of man as he turns to God. Man's response to the Eternal comes to conscious expression in worship.<sup>7</sup> For man worship should mean what Dr. McGlothlin claims for it: it arouses elevating emotions, leads to the formation of high and holy purposes, and strengthens the will for the accomplishment. It will build up faith, hope and love.<sup>8</sup>

Worship is more than a sentiment or an emotional outreach. It finds objective reality, a firm foundation on which it comes to rest. That objective Reality is Jesus Christ, the Word of God become flesh and dwelling among us. Worship is necessary to express reverence and to instill piety and obedience. Man's highest idea comes to expression in the institution known as worship. According to Fairbairn, "The reasoned idea without the worship is theology; the worship without any reasoned idea is supersitition; but the two in wholesome and corporate union make religion."<sup>9</sup>

Worship is personal and individual. It also has corporate significance. The Commission on Ways of Worship declares, "Individual worship is indeed indispensable to the worship of the church; without it the church would lose its devotional character. The individual, on the other hand, is dependent upon the *koinonia*, 'the fellowship' of all the believers."<sup>10</sup>

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6. W. D. Maxwell, *Concerning Worship* (New York: Oxford Univ. Press, 1948), p. 32.

7. Edwall, Hayman and Maxwell, (editors) *Ways of Worship* (London: SCM Press, 1951) pp. 18, 19.

8. W. J. McGlothlin, *A Vital Ministry* (New York: F. H. Revell Co., 1913), p. 24f.

9. Andrew M. Fairbairn, *Philosophy of the Christian Religion* (Macmillan Co., 1909), p. 480.

10. Edwall, Hayman and Maxwell, *op. cit.*, p. 25.



The importance of the church in worship is emphasized by W. L. Sperry: "An institution is history's protest against the futility and waste of vain individualism. A church should give adequate expression to our experiences which, as individuals, we have suspected and discovered to be universal."<sup>11</sup> Public worship, then, in fellowship with a local church, is essential for man. Meaning comes back into life when he finds God for himself and then shares in fellowship with others this adequate power for living.

Dr. Sperry also stresses the importance of public worship for personal religion. "In a service of public worship both science and art come to the aid of personal religion, criticizing that individual experience, discovering its universal truth, and then giving to that truth significant form. The church does for the individual Christian precisely what science and art are always doing for him. It gives clarity, fuller meaning, and adequate expression to his own personal religion."<sup>12</sup>

True worship is both valuable and enjoyable for the sincere individual. He who meets God in significant communion is bound to agree with Brightman that "true worship never palls on the reverent soul; he who is weary at worship is not worshipping, just as he who tires of loving is not loving."<sup>13</sup> With deep significance Herrmann speaks of this person with Person nearness: "What God gives without Himself does not comfort the soul; the soul never rests until it has pierced through all that is not God; a soul is free when it has risen above all that is not God. The theologian knows how often these truths have been forgotten in the search after worthy aids to religion."<sup>14</sup> The very nature of worship demands man's highest effort, even as it appeals to his highest aspirations and his deepest need. Since it is the one thing adequate, the one source of all

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11. W. L. Sperry, *Reality in Worship* (N.Y.: Macmillan Co., 1925), p. 39.

12. *Ibid.*, p. 9.

13. Edgar S. Brightman, *The Spiritual Life* (N.Y.: Abingdon-Cokesbury Press, 1942), p. 157.

14. Wilhelm Herrmann, *The Communion of the Christian with God* (New York: G. P. Putnam's Sons, 1913), p. 29.

his strength and wisdom, he must surely turn to God who beckons, "Draw nigh unto me, and I will draw nigh unto you."

*An Appreciation for the Principles of  
Free Worship*

The free churches have made district contributions to the history of worship. In order to appreciate fully these contributions one must obtain a historical view of worship. God's chosen Israel gave a large place to worship. First in the tabernacle, and then in the temple, they developed an elaborate and artistic system of public worship. Everything was prescribed—the sacrificial system with its multiplicity of sacrifices, the priestly office of dramatic ceremonial with vested clergy and symbol of incense, a prominence given to the place, as they built the costly and magnificent temple, and the prominence of the Hebrew Year with the many feasts—the Passover, Pentecost, Trumpets, Day of Atonement, and the Feast of Tabernacles. When the temple was destroyed in 70 A.D. its services were ended forever, giving liturgical exercises a minor part in early Christian worship.

Early Christian worship partook of the utmost simplicity. The synagogue in which the services were held was a plain building with a pulpit in the midst, and a central chest containing the rolls of the Sacred Books. The service was a simple exercise of Scripture readings, prayers, singing of songs, a sermon without ceremony, collection for the poor, and a benediction. The primary principle governing Christian worship is expressed by Fairbairn, namely, that Christ has become the temple where God and man meet. Worship may be localized by a meeting with Christ. The divine presence which Israel once found in the tabernacle and temple, man is now to find in Christ; he finds him in the heart of history as God manifest in the flesh, that all men may see his glory and share his grace.<sup>15</sup>

The development toward ritualism with an established liturgy was soon begun in the early Christian churches. According to Harnack's *History of Dogma*, in the third and

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15. Fairbairn, *op. cit.*, p. 502.



fourth centuries of our era the free usages of primitive Christianity passed over into the beginning of a formal system, which was to be thoroughly developed by the Roman Catholic Church. In evaluating this change, Harnack speaks of "the sanctifying power of blind custom."<sup>16</sup>

The emphasis upon outward form and ceremony in worship was due to the theological teachings known as Sacerdotalism, or a dependence upon established rituals for the reception of divine grace. This practice in worship reverted back to the priestly system of the Old Testament, with certain additional customs of the mystery religions and the pagan religions. Much superstition was enforced by use of sensory appeals. Dr. Blackwood refers to this period as the "struggle of religion with art."<sup>17</sup>

According to *Schaff-Herzog Encyclopedia*, from the fifth century until the Reformation, emphasis was placed upon buildings, designed to fit their set forms, performed at set times, with the development of the Mass, a certain way of celebrating the Lord's Supper with elaborate artistic forms.<sup>18</sup> The service included numerous Scripture readings, an endless number of prayers with versicles and responses, a growing number of hymns, and the commemoration of saints. A great number of books were necessary in the conduct of the service: the psalter, the antiphonal, the hymnal, the Bible, the collect book, the processional; and for direction, the Consuetudinary, the Ordinal, and the Directorium. The liturgy was designed to serve an authoritarian church in its claim to a bestowal of grace through a sacramental system.<sup>19</sup> As Dr. Albert Venting once said, "Ritualism is the kindergarten of religion, and the rituals are playthings. That is why people enjoy such things."

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16. Adolph Harnack, *History of Dogma* (London: Williams and Norgate, 1899).

17. Andrew W. Blackwood, *Fine Art of Public Worship* (Nashville: Abingdon-Cokesbury Press, 1939), p. 51.

18. W. Caspari, "Practical Theology," *The New Schaff-Herzog Encyclopedia of Religious Knowledge* (Funk and Wagnalls Company, 1909), IX, 146ff.

19. George Hodges, "Liturgies," *The New Schaff-Herzog Encyclopedia of Religious Knowledge* (Funk and Wagnalls Company, 1909), VI, 500.

The historical study of worship has been formally listed as the science of Liturgics, or a study of the development of form in worship. The word is found in the Septuagint which translates the Hebrew word *Aboda* by the Greek word *leitourgia*. In the New Testament the word *leitourgia* is not used in connection with ceremonial affairs, but indicates the general service which Christians render to God. It is translated "ministration," and is applied to the work of Zacharias, the priest, to the public service of the disciples, to the ministry of the Apostle Paul, and to the work of Jesus.<sup>20</sup> And so the use of the term "liturgy," as applied to the development of a ceremonial system in Christian worship, is a perversion of the term *leitourgia*.

During the Protestant Reformation there was a great revision of the order of worship. The foremost leaders of the Reformation, Luther, Zwingli, and Calvin, modified the forms developed during the middle ages. There followed an even more drastic change in the Puritan and non-conformist churches of England and Scotland, as they abandoned old forms and adopted for the most part an extemporaneous worship.

It should be stated that certain of these Protestant communions were semi-liturgical and continued to be bound by tradition. For example, Charles Beard, writing for the *Theological Review* in 1879, says of certain worship services, "The Apostles' Creed is recited without any recollection of the controversies which through six centuries have left their works upon clause after clause, and given them a meaning which present usage does little to suggest. The whole service belongs to the past; its newest word is three centuries old."<sup>21</sup>

A great contribution has been made by the free churches during the period following the Reformation and down to the present, as they inaugurate and uphold the principles of free worship. Seidenspinner says that the non-conformist

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20. See Luke 1:23, Acts 13:2; Romans 15:6; Hebrews 8:6.

21. Charles Beard, "Worship in Free Churches," *Theological Review*, (Vol. 16, 1879), p. 221.

churches were "loosed from all moorings of usage and rituals." As always, when a religious awakening has occurred it has been accompanied by a revision of the liturgy.<sup>22</sup>

The free churches have found the true genius of worship as they insist on being freed from traditional rites and ceremonies. As William Ernest Hocking says, "Within the motive of worship there is to be discerned, I believe, a wearisome what is radically new and untried."<sup>23</sup> He believes that this newness of the old, the habitual, the established—a hunger for is part of the preparation for the mystical experience in all ages.

In support of the principles of free worship, Fairbairn, contrasts the ancient rituals with the Christian pattern of worship. He says, "Let us freely concede to the temple a sensuous sublimity which appeals to eye and ear; but for the church we claim a spiritual sublimity which appeals to the soul and conscience. . . ."<sup>24</sup> The temple was suited to the elaborate ancient worship, and the medieval cathedral was fitly built for medieval worship with its emphasis on the artistic. But, as Fairbairn declares, there is a nobler art than any known among the fine arts—the fine art of making men. Not faces or dress, but souls; not manner, but men; not a multitude of impossibly perfect units, but a crowd of potential persons, an epitome of mankind.<sup>25</sup> This is the free church at worship.

Evelyn Underhill in her classic treatment of worship, speaks of the contributions which the Puritan and non-conformist churches have made toward free worship. She lists Baptists and Congregationalists foremost among these free churches.<sup>26</sup>

The doctrinal convictions of the free churches provide the basis for free worship. Some of these distinctive prin-

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22. Clarence Seidenspinner, *Form and Freedom* (Chicago: Willett, Clark, 1941), p. 2.

23. William Ernest Hocking, *Meaning of God in Human Experience* (New Haven: Yale University Press, 1912), pp. 178, 180.

24. Andrew M. Fairbairn, *Studies in Religion and Theology* (New York: The Macmillan Company, 1910), p. 261.

25. Fairbairn, *op. cit.*, p. 262.

26. Evelyn Underhill, *Worship* (Harper and Brothers, 1937), pp. 298ff.



ciples are set forth in *Ways of Worship* by H. F. Ralls and R. Claibourne Johnson, writing for Methodists and Baptists respectively. The following are among the outstanding principles:

1. The pivotal truth for religious authority has been the Gospel of God's free grace in Christ, and not the church as an institution, nor a system of doctrines, nor a theory of the ministry and the sacraments, so-called.<sup>27</sup>

2. The right of church covenant; but the refusal to make any covenant, statement of faith, particular interpretation or creed, a test of fellowship between Baptists. It is because Baptists believe so much that no creed is sufficient, and no creed is flexible enough to contain a growing Christian experience.<sup>28</sup>

3. Salvation by personal faith in Jesus Christ rather than by the exercise of sacramental rights or religious observances is a doctrine long held by Free Churches. To Baptists ordinances are not sacraments, that is, specially endowed vehicles of grace; rather they are symbols of the two truths which constitute the eternal gospel of grace, namely, our Lord's death and resurrection. Their manner of observance is affected by this fundamental principle.

4. Baptists, and some others, hold to believer's baptism and consequently reject infant baptism. Believer's baptism is considered a safeguard for a regenerate church membership. Because of the firm stand which Baptist have always taken on this doctrine others have been influenced in recent times to pursue a re-study concerning baptism. In the Reformed churches, Brunner and Barth have led the way. Both of these teachers condemn infant baptism as being fundamentally unsatisfactory. The Church of England is being influenced in the same way. It is surprising that one of the most influential Anglo-Catholic liturgists, Dom Gregory Dix, author of the *Shape of the Liturgy*, has come to view baptism without confirmation as only "half a sacrament." He has declared that infant baptism should be

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27. Edwall, Hayman, and Maxwell, *op. cit.*, p. 159.

28. *Ibid.*, pp. 14ff.

regarded, "always an abnormality, wholly incomplete by itself and absolutely needing completion by the gifts of the spirit and the conscious response of faith."<sup>29</sup>

5. Freedom of conscience has always been one of the primary doctrines of Baptists. The competence of the individual soul to interpret the Scriptures and to follow the will of the Holy Spirit in matters moral and spiritual is held to be the sovereign right of the individual, even in the local church. This priesthood of all believers has demanded freedom in worship for layman and minister alike.

6. Much emphasis has always been placed upon the use of the Bible. The reading of the Bible, and the expository sermon, unfolding its truth, give the Bible a high relevance in free worship.

7. The Preaching of the Word as central in worship is a contribution of the free churches. In liturgical worship the priest simply acts for the church, and ministers in a mechanical way the "sacraments" to the people. His personal faith and character are not directly involved in this ministry. With the free churches attention is focused upon the preacher, not in a priestly function, but as a living example. The free churches have always believed with Kingsley that, "worship is life, not ceremony." Luther felt strongly the importance of preaching in worship as he declared, "Where God's Word is not preached, it would be better that no one would sing, read or come together."

True worship in the free churches then is an expression of their total faith. As Ralls has reminded us, "True worship is something organic and unitary, not a compound of traditional or adopted forms and acts. Rightly to understand the worship of the given church, therefore, one needs to look at it against this broader background of its conception and practice of Christianity."<sup>30</sup>

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29. Dom Gregory Dix, *Shape of the Liturgy* (Westminster: Dacre Press, 1947).

30. Edwall, Hayman, and Maxwell, *op. cit.*, p. 159.

*A Criticism of Present Day  
Worship in the Free Churches*

The revolt against the ritualism and the sacerdotalism of Rome resulted in an extreme practice by the evangelicals. In his standard work, "Public Worship," Dr. Pattison points out that "even the Reformers were not entirely agreed in how far this revolt should be carried. Luther held that everything was permissible in the service of the house of God, except what was forbidden by the Bible. The Anglicans shared this view. Zwingli and Calvin, going a step farther, believed nothing should be practiced in public worship but what was expressly sanctioned by the Word of God. The Puritans represented this view in England."<sup>31</sup>

Some of the non-conformists went to a farther extreme in discarding everything that resembled Romanism, even to some of the patterns of worship followed by Christians in New Testament times. As Dr. Pattison has said, "The dread of popery need not preclude our using the most praiseworthy secret of its strength."<sup>32</sup>

Whereas, the free churches have made distinctive contributions to the history of worship, they have, in many instances, become careless in the planning and conduct of public worship. Their informality has often become an indifference concerning certain indispensable values in worship. Such a carelessness has brought about an impoverishment of their own worship. A critical view of free church worship reveals numerous weaknesses, in spite of the sound principles underlying the non-liturgical pattern.

Seidenspinner in describing this weakness, speaks of "our shoddy little anthems, our shameless prayers, in which a pastor exposes to public view a bad neurosis of his own, our sermons plagiarized from assorted homiletic helps. To such material," he says, "we shall have to apply the scissors."<sup>33</sup>

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31. T. Harwood Pattison, *Public Worship* (Philadelphia: American Baptist Publication Society, 1900), p. 72.

32. *Ibid.*, p. 72.

33. Charles Seidenspinner, "Genius of Protestant Worship," *Religion and Life*, (Spring, 1949), p. 245.



Hardman, in his *History of Christian Worship*, affirms the existence of these weaknesses by declaring that there is frequently to be heard a frank recognition of the regrettable loss which has been suffered through the abandonment of much of Christian history's devotional treasure. Aesthetic considerations, psychological insight, a growing appreciation for many of these treasures, and an earnest desire to worship more worthily promise some improvement among the free churches.<sup>34</sup>

Dr. A. W. Palmer suggests that a lack of sincerity is not the primary hindrance to worship in the free churches. The congregation may be heard saying, "He's a sincere man but awfully dull," or "The poor fellow means well, but I can't stand his mannerisms, or his voice, or his slovenly way of conducting the services!"<sup>35</sup>

In the journal, *Christianity and Crisis*, Dr. Reinhold Niebuhr, writing on "The Weaknesses of Common Worship in American Protestantism," proposes the reason that so little attention is given to worship. The free churches have grown up in an atmosphere of "protest against pre-occupation with theology, liturgy and polity."<sup>36</sup> This spirit of protest has led them to extreme conclusions. Some of the resultant weaknesses we consider herein.

### *Formalism Without Liturgy*

While free church groups revolt against a set liturgy, it is possible for them to drift into a formalism of their own, a formalism without liturgy. It is impossible to have public worship without some form. A service without form would be a service without words, without music, without prayer. It will be liturgy adopted by the church, or else it will be a free pattern planned by the individual leader of worship. Even the Quakers admit that they have some form. In

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34. Hardman, *op. cit.*, p. 253.

35. A. W. Palmer, *The Art of Conducting Public Worship* (New York: The Macmillan Company, 1939), p. 5.

36. Reinhold Niebuhr, "The Weaknesses of Common Worship in American Protestantism," *Christianity and Crisis*, (May 28, 1951), p. 68.

*Ways of Worship*, the committee representing the Society of Friends, wrote, "While rejecting outward forms, Friends do, of course, for ordinary convenience, appoint a time and a place for meeting; and the fact that this mode of worship is recognized, and that examples of it may be criticized shows that after all it tends to a certain form."<sup>37</sup>

Freedom becomes license when the leader puts no real thought into planning. Many of the free churches are aware of the fact that they drift into empty forms. It is just as meaningless and monotonous to follow an accustomed form, drifted into by an individual minister, as it is to follow a fixed liturgy adopted by an authoritarian institution. In fact, the historic liturgy will perhaps be more meaningful, and certainly more beautiful, than the careless formalism of a poorly trained or negligent minister. To become formalistic, then, without a liturgy is a greater sin against true worship than to adopt the ritual of a fixed liturgy.

### *Freedom Without Participation*

In many instances the boasted freedom in non-liturgical worship is not appropriated by the congregation. Lack of audience participation is one of the weak points in evangelical churches today. Pattison declared that it is the exception that congregations worship. "They listen. The sermon is listened to. The prayers are listened to. The anthem is listened to. They do not participate."<sup>38</sup>

Palmer points out the fact that the Puritans objected to responses and litanies because they argued that it was the prerogative of the minister to conduct divine worship, and the laity ought not to encroach upon this beyond meekly saying "Amen." Someone has remarked that they have even quit saying "Amen" in modern free worship.<sup>39</sup>

Of what value is freedom from set forms if the service of worship is to be simply a performance by the leader and, perhaps, the choir? What is gained if the service be a

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37. Edwall, Hayman, and Maxwell, *op. cit.*, p. 171.

38. Pattison, *op. cit.*, p. 171.

39. Palmer, *op. cit.*, p. 10.

"combination from the concert hall and the lecture room, with a little worship thrown in" and with the audience performing only the listening role? What do the people gain from a freedom without participation?

### *Performance Without Power*

Activity is not necessarily worship. Being busy about the church house may not be worship. There may be performance without power. Bowman has suggested, "Under the banner of social action, a feverish activism may burn. It is possible to pursue spiritual goals in unspiritual ways." She notes that A. E. Gossip speaks of busy church workers who "brush past God whistling as they go."<sup>40</sup>

A perfunctory performance, however faithfully it may be followed, will not suffice for genuine communion with God. There is no magical power in traditional procedure, even if it be cast in "non-liturgical" molds. God's people must expect a divine visitation before spiritual experience will result. The Commission on Ways of Worship insists that "God the Creator alone in his creative activity calls the things which are not into being through his Spirit, and in his redemptive activity, his so-called 'new creation,' restores them."<sup>41</sup>

### *Conversion Without Cultivation*

Revivalism and Pietism in the free churches have tended to lay exclusive emphasis on conversion and to minimize the complete rule of God over the whole life of the converted. The third part in the Great Commission of Jesus has been neglected—"teaching them to observe all things whatsoever I have commanded you."

The Apostle Paul makes a plea for the edification of the saints until the whole body, the church, is builded up fitly framed to answer the purpose of God for his ecclesia. A well-planned service that gives attention to the growth

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40. Clarice Bowman, *Restoring Worship* (Nashville: Abingdon-Cokesbury Press, 1951), p. 24.

41. Edwall, Hayman, and Maxwell, *op. cit.*, p. 29.



of the Christian graces, and to the psychology of personal character development is the obvious need today. True worship will provide a vital experience for maturing Christians.

### *Feeling Without Substance*

The evangelical churches, and especially those with evangelistic fervor, have at times been guilty of an extreme emotionalism in worship. Like the medieval mystics, they have followed their feelings without due regard to doctrine or reason. Some of the smaller sects today are examples of a sentimentalism in worship, as well as in living. The tendency may be observed in some of the larger fellowships as well.

In his book, *The Small Sects of America*, Elmer T. Clark classifies these groups as "Subjectivist" and "Charismatic."<sup>42</sup> With them nothing has value unless it stirs the surface emotions. They seek the "excesses" of spiritual experience. W. L. Sperry is doubtless correct when he declares that "Protestant worship is too much concerned with analyzing our own states of soul as worshippers."<sup>43</sup> The thoughts are turned inward rather than outward toward God. A balance is needed between the objective and the subjective in worship. Subjectivity leads toward a rugged individualism, whereas objectivity leads toward corporate fellowship in which individuals lose themselves in the body of Christ. Perhaps we need to "intellectualize our emotions and to emotionalize our intellects."

As in Isaiah's experience, when a man gets a vision of God's glory, he cannot refuse to see his own sinfulness, and when he receives divine forgiveness, he is compelled to dedicate himself in full surrender, "Here am I, Lord, send me."

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42. Elmer T. Clark, *The Small Sects in America* (Nashville: Abingdon-Cokesbury Press, 1937), pp. 51, 85.

43. W. L. Sperry, "Some Second Thoughts on Worship," *Religious Education Journal*, (April, 1930), p. 316.

*Plea for Improved Patterns of Worship*

The free churches, not bound by authoritarian law nor creed, have the privilege of utilizing whatever is good and meaningful in true worship, but this freedom also becomes a responsibility. They are obligated to achieve an ordered freedom. True freedom always demands discipline. True worship calls for intelligent planning which gives direction to public worship without restricting it to a set liturgy.

Intelligent worship calls for some pattern by which it may be experienced and through which it may be expressed. The form is a medium or a means and not an end in itself. As Blewett has affirmed, the history of the world is a spiritual process, and nature a factor therein, as a form or medium of the divine self-communication in which is given to man his life and growth.<sup>44</sup> This same principle applies to public worship. We must agree with Kern's statement that "to give up forms would be to sever our relation to the world of sense. The persistent effort to worship God without form would end in the negation of intelligence and will—in the extremest mysticism."<sup>45</sup>

Man is not pure spirit, and is therefore not capable of pure spiritual acts. Man, as we know him, is an embodied spirit; and it is only through the instrumentality of his body that he can express his mind and spirit, and receive the message of grace. Through his senses he apprehends truth and discloses himself. Maxwell declares, "To imagine that worship is formal if it be ordered, beautiful and rich in symbolism and ceremonial—or spiritual if it is bare, barren, crude, devoid of ceremonial symbol—is fundamentally to misconceive the nature and purpose alike of worship and man."<sup>46</sup> Luther had as his motto, "We must be masters of ceremonies, not let them be masters of us."

This plea for improved patterns of worship in the free churches is not a plea to return to the liturgy. It is a chal-

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44. George J. Blewett, *Christian View of the World* (New Haven: Yale University Press, 1912), p. 252.

45. John A. Kern, *The Ministry to the Congregation* (Eaton and Mains, 1897), p. 28f.

46. Maxwell, *op. cit.*, p. 41. Also see Underhill, *op. cit.*, p. 50.

lenge to free churches to work for improved patterns of their own choosing and planning. As Dr. Niebuhr has said, it is neither necessary nor possible for the free churches to return to the traditional forms of the liturgical churches.<sup>47</sup> Their distinct doctrines and principles, together with their various cultural, psychological, and temperamental factors would prohibit that. Well may we consider the question asked by Bowman, "Is the Reformation unfinished business so far as worship is concerned?"<sup>48</sup>

Let every church determine the principles and materials it will utilize in building its own patterns of worship. Seidenspinner makes it clear that "free worship means a liturgy that meets the need of a given parish church. There is no single pattern of worship that is suitable to all the free churches. Each must discover the particular patterns that are suitable to it."<sup>49</sup>

The small church, whether rural or urban, is no exception to the rule regarding the need for a well-planned service. It can be done in a suitable way, for, as McNutt says, the small church does not differ essentially from the larger church.<sup>50</sup>

Hewitt tells us in *Highland Shepherds*, that in spite of limitations of architectural beauty and solemn setting, people may find a sense of beauty and holiness in the little white frame building. Personal influence is not less impressive than cathedrals. The influence of a holy man is better than all the stone arches of the past.<sup>51</sup> He presents a convincing and practical appeal for improved patterns of worship in the rural churches. Dr. W. J. McGlothlin was right when he insisted that there must be freedom and variety in worship. Common elements there will be, but vast differences in culture, taste, religious knowledge, and spiritual attain-

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47. Niebuhr, *op. cit.*, p. 69.

48. Bowman, *op. cit.*, p. 33.

49. Clarence Seidenspinner, "Genius of Protestant Worship," *Religion and Life*, (Spring, 1949), p. 247.

50. William Roy McNutt, *Worship in the Churches* (Philadelphia: Judson Press, 1941), p. 161.

51. Arthur W. Hewitt, *Highland Shepherds* (New York: Willett, Clark, 1939), p. 22.



ments among worshippers render wide variations necessary.<sup>52</sup>

### *Principles for Improving Worship*

Suggested principles and procedures may be offered for improved patterns of worship, although no definite forms are suggested. First of all, the services must be meaningful. Whatever is done must have purpose—it must meet people's needs. Meaningful language should be adopted instead of the archaic language of other generations. If we are to help the plain man, as well as the cultured man, to worship, everything must be clear and understandable. Intelligent planning will insure real meaning for worship.

A second principle for improving worship is creativeness in planning. Knowledge plus imagination can give interest and vitality to a service. The free churches may well be encouraged by Dr. McGlothlin's words, "In the hands of a faithful man the unwritten service has possibilities of warmth and adaptability to all congregations and occasions which the written service cannot rival."<sup>53</sup> The use of materials from every source available makes this possible. The well-trained leader can bring forth "treasures new and old" in creative planning for public worship.

The principle of balance and coordination is fundamental in the improved pattern of worship. There are certain essentials for the expression of the human spirit in worship. Sperry suggests that an order of worship should comprise praise, penitence, assurance of forgiveness, thanksgiving, petition, intercession, edification, inspiration, consecration, and benediction. These various concerns will be expressed through prayers, responses, hymns, anthems, Scriptures, and sermons.<sup>54</sup> It is understood that each church must determine its own best order and manner in expressing these essential attitudes and acts.

Dr. Pattison says, "The test of a service is often found in the impression which it leaves on the mind of a devout

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52. McGlothlin, *op. cit.*, p. 126.

53. McGlothlin, *op. cit.*, p. 132.

54. Sperry, *Reality in Worship*, p. 247.

person. Coming away he should be solemnized, quickened, enlightened, refreshed.<sup>55</sup>

### *Leadership in Worship*

Worship is an art and not a mere performance for the sake of being artistic. It calls for the worship of the Creator "in the beauty of holiness." In liturgics there are two aspects, the ritual or content, and the ceremonial or performance. In free worship there is the content, and there is also the conduct of the service. In essence worship is an inner experience, but some outward action is essential for the expression of the inner attitudes.

The leader of worship must devote attention to his performance, for every leader of worship is a dramatist, whether he desires to be or not. Dr. Blackwood speaks of leadership as the "fine art and the artist."<sup>56</sup> T. L. Harris, in the *Journal of Religion*, urges the leader to give attention to the symmetry of the entire service. Concerning the preliminary parts, he says, "Instead of lengthy preambles, why not cut the cackle and get down to business?" The leader should never permit the service to be a "disorderly medley of music, hymn-singing, Scripture reading, praying, and a sermon, a quaint mixture of concert, lecture, and prayer-meeting."<sup>57</sup> As Paul said, "Let all things be done decently and in order."<sup>58</sup> Leadership in public worship "demands a professional technique, as much as good will. A part of the technique of any minister should be the conduct of divine worship."<sup>59</sup>

The minister and all those assisting him, organist, music director, and choir must be concerned with platform manners. All platform performance is a symphony, and every movement should be harmoniously related to every other movement. As the minister should guard against useless and awkward gestures, so the song leader should avoid

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55. Pattison, *op. cit.*, p. 18.

56. Blackwood, *op. cit.*, p. 13.

57. T. L. Harris, "Problem of Worship in American Protestantism," *Journal of Religion*, (November, 1924), p. 639.

58. I Corinthians 14:40.

59. T. L. Harris, *op. cit.*, p. 639.

the antics of "arms flailing like windmill, harsh hand-slapping, foot stamping, and loud yelling."

Proper decorum demands that all persons on the platform give attention to proper dress, manner of movement, and even to facial expressions, lest they tend to distract the congregation at worship. Let all of them participate in every part of the service, the minister joining in the singing of hymns, and the choir giving prayerful attention to the sermon.

### *Training of Congregation*

The congregation needs to be trained for proper co-operation in public worship. Too often members of the free churches "act as if the church were a theater, they the critical audience, and the minister and choir the chief actors whose art they enjoy or criticize. (And some may regard their offering as the price of admission.)"<sup>60</sup> Kierkegaard once said, "Worship is a great drama. The minister and the choir have too long been regarded as the chief performers, the congregation the audience, and God off somewhere in the wings. But that is backward; the stage is life. On it each worshipping person must play his part. He is the actor. The audience is Almighty God."<sup>61</sup>

But, we must remember that "psychological manipulation of a crowd is not to be confused with worship . . . Such cannot be forced upon the people from without by clever leadership, or mesmeric music, or De Mille stage effects. No rainmaking devices, however clever, can guarantee showers of blessings. Each worshipper must merit that grace in his own soul."<sup>62</sup>

The congregation should understand the order of a service. The meaning of the order should be clear to them. Many church members look upon the order of worship as a mere succession of items. They know that their attention is being called from one item to another but they do not know why. They need to be taught the meaning of worship for today. Only as they understand the meaning and pur-

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60. Bowman, *op. cit.*, p. 115.

61. *Ibid.*, p. 115.      62. *Ibid.*, p. 115.



pose of the planned service can these elements be used as pathways for worship.

### *Conclusion*

In this discussion it has been shown that the free churches have made a definite contribution to worship by their insistence upon spontaneity, sincerity, and simplicity in the order of service. They have rejected the formal liturgy as a required procedure. They have exalted the priesthood of believers and rejected all authority except the authority of Christ for the church at worship.

It has been observed that there are certain weaknesses in modern worship in the free churches. Their liberty has often become license, so that in their revolt against set forms, they have at times tended toward a weak, foundationless type of service. Furthermore, they have drifted into a formalism without a planned liturgy because of an untrained leadership, or because that leadership has neglected the art of building worship services.

A plea has been made for improved patterns of worship in the free churches. Without losing the freedom and the spontaneity so long cherished, it is impossible for them to make use of treasures both new and old in providing a well-rounded service for the modern congregation.

Improvement can also be made in the manner of conducting public worship so as to encourage audience participation and to give a contemporary spiritual experience to the sincere worshipper. By an earnest effort, united with dependence upon God for guidance, the free churches may live up to the challenge of Jesus, "God is a Spirit, and they that worship Him must worship Him in spirit and in truth."<sup>63</sup>

Let us accept the challenge of Seidenspinner: "Let those who prepare and lead the service of divine worship labor to bring religion to honest, vigorous, and beautiful expression. Let those who come to worship do so in spirit and in truth. Then divine worship will be a mighty means of grace in the communion of God with mankind."<sup>64</sup>

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63. John 4:24.

64. *Religion and Life*. (Spring, 1949), p. 250.

## THE PASTOR AS COUNSELOR

BY G. S. DOBBINS

"Pastor, we are planning to be married and we want you to perform the ceremony. We not only want a pretty wedding, we want our marriage to succeed. Will you help us?"

"Pastor, our marriage is going on the rocks. Maybe we should get a divorce. Will you talk it over with us?"

"Pastor, I'm having 'in-law trouble.' It threatens to wreck my home. What do you think I ought to do about it?"

"Pastor, my husband is drinking heavily. I have scolded and cried and threatened, but nothing seems to do any good. I can't go on this way. You've just got to help me!"

"Pastor, our boy is breaking our hearts. He's been drinking and now we think that he is taking dope. He steals everything he can get his hands on. We are desperate. Isn't there something you can do?"

"Pastor, our daughter has us worried. She is acting strangely, claims that she hears voices, and thinks she has committed the unpardonable sin. She seems to be unbalanced over religion. What ought we do?"

And so it goes day after day—life for the modern pastor is just one problem after another. This is inescapably true because the lives of his people are beset by difficulties and temptations which are beyond their powers to meet. We confidently proclaim that "Christ is the answer," but Christ's answer to life's needs must often be sought and found through inquiry and sharing, through struggle and prayer, sometimes through repentance and tears. The only way of escape from dealing with such human problems is to be like the Scotsman's minister, whom he described as being "six days in the week eenveesible and on the seventh eencomprehensive."

Much is being said today about pastoral counseling, often giving the impression that it is something new. As a matter of fact, counseling is the original pastoral function. The prophets and shepherds of Israel were counselors of their people. Isaiah described the coming Messiah as one upon

whose shoulders would rest responsibility for the people, whose name would be called "Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace" (Isaiah 9:6). When our Lord came he fulfilled perfectly the function of Counselor. Those whom he appointed to be his ministers were not only trained to be preachers and teachers but also to be skilled and successful counselors. Aside from Christ, the greatest counselor of all was his interpreter, Paul. The high peaks of Christian history were reached when men of God were wise and spirit-led counselors of the people.

Today the imperative call is for pastors who are skilled and effective counselors. The question is not whether the pastor will or will not be a counselor, but whether he will be a master of the art or a bungler, a helper or a hinderer as he deals with people and their problems. If the minister complains that this type of service takes too much of his time, the answer is twofold: first, there is no other way in which he can spend his time to better advantage; second, he must train others to help him in this task just as he must in other phases of the work of the church. As in any other difficult art, the burden is lightened and may become a joy with the achievement of a high order of ability. If the older minister shies away, saying "You can't teach an old dog new tricks," the obvious reply is that the minister is not a dog but an intelligent servant of Christ, and counseling is not a trick but is a basic pastoral function. The simple fact is that no man can be a good pastor who is not a skilled counselor. The very call to the Christian ministry is a call to compassionate concern for people and their problems, a concern that must express itself in the intelligent effort to help them solve their problems.

### *The Counselor Needs More Than Good Intentions*

A pastor, after having listened to a heart-rending story of family troubles, said in effect: "I am deeply sorry for you. I advise you to pray constantly, to read your Bible every day, and attend the preaching and prayer services regularly. 'Trust in the Lord, and wait patiently for him; cease from



anger, and forsake wrath: fret not thyself, it tendeth only to evil doing.' Let us pray." Certainly this was good as far as it went, but did it go far enough? The minister might well have turned to these words of wisdom from the practical James: "Who is wise and understanding among you? Let him show by his good life his works in meekness of wisdom. But if ye have bitter jealousy and faction in your heart, glory not and lie not against the truth . . . for where jealousy and faction are, there is confusion and every vile deed. But the wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without variance, without hypocrisy. And the fruit of righteousness is sown in peace for them that make peace" (James 3:13-18).

Good intentions are not a substitute for the employment of our best intelligence, nor for an understanding of the sources of human conflict, nor for an evaluation of human motives. God has given us a part in growing the fruits of righteousness and in meeting the conditions of peace. Here as elsewhere divine power and human power meet and work together in securing the ends of welfare and happiness. Prayer and Bible-reading and church-going do not produce magical results. Effectual remedies for our diseases may be in the hands of the physician and the druggist, but they must be administered after careful diagnosis following personal examination. So with our moral and spiritual troubles—the divine resources must be made available by the physician of souls in the light of knowledge of individual needs. The doctor who gives "shotgun doses" for the cure of all ills alike is thought of as a quack. Is not the minister in danger of putting himself in the same category, if his prescriptions are not skillfully adapted to the needs of persons whose troubles he has carefully diagnosed?

### *The Art of Counseling Can Be Learned*

The practice of an art requires an artist. The first requisite of an artist is that he love his art. The painter must delight in colors, the musician must be sensitive to

sounds, the sculptor must thrill to symmetry. The minister who would be an artist-counselor must love people. His love for people—all sorts of people—must be deep, genuine, pervasive. His secret is that of Will Rogers, who said, "I never saw a man I didn't like." Perhaps Will exaggerated a bit, and the honest pastor may not be able to go quite that far, but his interest in and concern for people for their own sake must be unforced and unfeigned. This lesson of love for people, for the unlovely as well as the lovely, he must learn from him who washed his disciples' feet, and then said: "Ye call me, Teacher, and, Lord: and ye say well; for so I am . . . For I have given you an example, that ye also should do as I have done to you" (John 13:13-15). No self-seeking pastor will ever make a good counselor. Much of this kind of ministry will be unheralded, unnoticed, sometimes even unappreciated. Yet his satisfaction will be that of a true artist, the creative results which he witnesses.

Some ministers seem to have a greater aptitude for counseling than others. This is true in other aspects of the minister's work—some excel as preachers, some as administrators, some as teachers, some as evangelists. But just as each man may improve his gifts in any of these fields, so every man can develop his ability as counselor. The way of improvement toward mastery is continuous practice based on sound theory following good example. Of course nothing can take the place of experience. To learn to be a good counselor one must actually work with people, listen to their troubles, take their burdens on his heart, enter into their joys and sorrows, and pay the price of trying to help them out of trouble. There is no royal road. It comes very close to what Jesus meant when he said, "If any man would come after me, let him deny himself, and take up his cross, and follow me" (Matthew 16:24). The so-called "art of counseling" was not formulated first and then practiced. From Jesus and Paul until now, that one must lose one's life to save it, that the purpose of one's life is not to be ministered unto but to minister, have first had practical demonstration, then the theories and procedures have been verbalized.

### *The Heart of the Counseling Process*

Definitions of a vital process are usually disappointing. It is not easy to define or describe the work of the counselor. Certainly no formula can be laid down, for each step is conditioned by what precedes or follows.

Wayne Oates conceives of counseling as helping people in life crises to find the Christian solution to their problems under the sympathetic and intelligent guidance of a man of God who is accepted as their friend.<sup>1</sup>

Seward Hiltner says that "the special aim of pastoral counseling may be stated as the attempt by a pastor to help people help themselves through the process of gaining understanding of their inner conflicts."<sup>2</sup>

Carroll Wise describes counseling as a process of communication. One person seeks to communicate a problem in order to receive help. The counselor seeks to understand the communication in order to give help.<sup>3</sup>

Otis Rice declares that pastoral counseling takes place when "the parishioner is permitted to present his problem, to marshal his own resources for solving that problem. He then tries for a solution . . . he must always be welcome to return with his failures, his successes, and what insights he has gained . . . The pastor simply allows himself to be used in the relationship so that resources may become apparent and usable, so that new horizons may appear for the parishioner."<sup>4</sup>

Russell Dicks says "pastoral counseling consists of directive listening, supportive listening, interpretation, reassurance."<sup>5</sup>

The heart of the counseling process may thus be summarized:

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1. Wayne Oates, *The Christian Pastor*, Westminster Press.

2. Seward Hiltner, *Pastoral Counseling*, Abingdon-Cokesbury Press, p. 19.

3. Carrol Wise, *Pastoral Counseling: Its Theory and Practice*, Harper and Brothers.

4. Otis Price, "Pastor-Parishioner," *Pastoral Psychology*, June, 1952, p. 53.

5. Russell L. Dicks, *Pastoral Work and Personal Counseling*, The Macmillan Company, pp. 45-51.



- (1) Personal, face-to-face relationship
- (2) between person or persons needing help and one skilled in the art of providing help
- (3) in which the person needing help is stimulated and guided to self-expression, self-revelation, and self-understanding
- (4) in which the one seeking to provide help enters intelligently and sympathetically into the other's difficulty and furnishes a screen upon which it may be freely projected
- (5) as a result of which the troubled friend discovers the real root of the difficulty, finds resources for dealing with it, and undertakes constructively a solution of his own choosing
- (6) in all of which Christ and the Gospel are given maximum opportunity to demonstrate their adequacy for every need in every area of life
- (7) with conscious dependence upon the Holy Spirit for illumination and guidance and with quiet confidence in the fulfillment of Christ's prayer promises when the conditions are met.

Carroll Wise rightly insists that insight is the goal in counseling. He says: "The capacity of the human mind to see into and understand itself and its motives, once it is placed in a secure and understanding relationship with another, is one of the gifts of the grace of God to mankind. It is difficult for many to have faith in this capacity. But such faith is essential to the counselor. It is the achievement of insight into the nature of life that in part gives counseling an inherent religious quality."<sup>6</sup>

#### *The Practice of Counseling Will Enrich All Other Ministries*

I cannot insist too strongly that counseling is not a pastoral specialty. It is a vital element of almost every other pastoral function. A pastor does not do certain things and then on stated occasions, in his office and with office hours,

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6. Carrol Wise, *ibid.* p. 141.

perform the duty of counselor. He is always counseling, in one way or another, in nearly everything that he does. The less he advertises himself as a counselor the better counselor he will be.

The counseling pastor will be a better administrator. Ordway Tead describes administration as "the thought and activity of the responsible head of an organization to systematize, coordinate, promote, and facilitate the efforts of associated persons in order to realize certain definite purposes." He conceives the purpose of administration as "total mobilization of total ability for the total achievement of a unanimously accepted goal."<sup>7</sup> Obviously the pastor who is a good administrator will of necessity be a good counselor.

The pastor-counselor will be a better preacher. Preaching is at its best when there is continuous interaction between the preacher and the congregation, when preacher and people are sharing an experience that results in decision and commitment. In a sense, preaching is group counseling. If the elements that enter into effective counseling are present in preaching, the results will be richly rewarding.

The pastor-counselor will be a better teacher. Teaching is more than transmission of facts and truths. It is stimulation and guidance in the quest for truth that will throw light on life. The teacher may begin with the lesson or with the group, but in the use of the counseling procedure he will always be keenly conscious that he is teaching persons through lessons, never lessons apart from persons. The teacher's fruitfulness may well depend upon whether he considers himself a lecturer or a counselor. Often the teacher's best work is done in a face-to-face relationship with an inquiring learner who needs counsel more than he does instruction.

The minister-counselor will be a better evangelist. Evangelistic counseling seeks self-revelation of the lost man's need, so that he sees himself as lost and without hope. The counseling soul-winner induces his lost friend to seek and

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7. Ordway Tead, *The Art of Administration*, McGraw-Hill Book Co., Inc., p. 33.

find Christ for himself and then to make decision and commitment from an inner experience rather than from outward persuasion. The evangelist as counselor does not stop with public confession, baptism and church membership, but guides into a life of fruitful Christian service. Many a lost man or woman who would resist the evangelist who did all the talking and tried to sell "the plan of salvation" as if it were an insurance policy, will often cooperate eagerly with the sincere and skillful counselor who is trying to help the troubled soul find answer to the deep heart-cry, "What shall I do to be saved?"

In all this, let me stress the high importance of being a good listener. Even in preaching we need to do a lot of listening—if not during the sermon, certainly before and after. In the counseling philosophy, selective listening is more important than talking. We preachers are prone to talk too much. Every phase of our ministry would be enriched if we could learn to practice the high art of listening.

### *A Counseling Church Will Fulfil Christ's Ideal*

A New Testament church is more than building, organization, services. It is essentially a fellowship of baptized believers. The "priesthood of believers" means not only that every believer may go to God as his own priest, but that every Christian has the right and the duty to go to God for his fellow Christian. No pastor can possibly do all the counseling that is needed in a congregation and community. We need to train our deacons, our Sunday School officers and teachers, our Training Union and W.M.U. and Brotherhood leaders to be resourceful and effective counselors. Such training would involve the development of a growing sense of responsibility for the individuals who constitute the departments, classes, groups, and other units of the several church organizations. If a church is truly a "beloved community" it should possess resources for the prevention of much moral and spiritual delinquency and breakdown. When trouble comes, a church should not only claim that "Christ is the answer" but demonstrate it. This preventive and



curative service it cannot render apart from the personal touch, the intelligent and loving concern of pastor and church leaders for each person who constitutes the church family. Our churches await recovery of the ideal attained by the Jerusalem church, of whose members it is said that "day by day, continuing steadfastly with one accord in the temple, and breaking bread at home, they took their food with gladness and singleness of heart, praising God, and having favor with all the people. And the Lord added to them day by day those that were saved" (Acts 2:46-47).

## THE PREACHING PASTOR

BY ALBERT L. MEIBURG

In recent years there has been a rediscovery of the significance of pastoral care in the work of the minister. The new insights produced by the study of the cure of souls need to be applied to preaching, for the two functions are vitally interrelated. It was Alexandre Vinet who wrote that "the pastorate is necessary to preaching; but it is yet more evident that preaching is essential to the pastorate, and that we cannot conceive of a pastor who does not preach."<sup>1</sup>

The preaching pastor strives for the attainment of certain aims which may be summarized briefly under the following headings: (1) moving men to salvation, (2) building a fellowship of like-minded persons, and (3) relating religion to life. In the pursuit of these pastoral aims the question arises, how modify and use the preaching art so as to make it a more fruitful tool?

The Christian church is more than just an assembly or crowd of people. It is a crowd, but a crowd with an attitude of need and expectancy. It is a crowd with a sense of the necessity of self-giving. The situation is thus set for the leader to utilize the inherent advantages in a group setting which make for responsiveness. The group situation produces heightened spontaneity, raised standards of thought and taste, and greater receptivity. It is well known that these tendencies of crowd feeling may be abused. The person with a strong will to power and the ear of the crowd can often have his way through the use of strong suggestion. In becoming aware of the resources of the group the minister faces a moral choice. It is the choice between the use of suggestion and the use of persuasion. According to Dr. C. S. Gardner suggestion seeks to capture the mind by evasion and indirection, seeking to graft an idea or purpose into the mental life rather than rousing the whole person.<sup>2</sup>

It is certainly true that the group situation in which preaching takes place is fraught with possibilities for good

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1. Alexandre Vinet, *Pastoral Theology*, tr. by T. H. Skinner, (New York: Harper and Brothers, 1853), p. 191.

2. C. S. Gardner, *Psychology and Preaching*, (New York: The Macmillan Company, 1918), pp. 209-234.

under the leadership of a pastor who understands. Preaching must be aware of the place of persuasion and the allies it has in the group setting.

Another way in which the Christian pastor may modify his preaching art for greater effectiveness is by knowing his people and their needs. He ought to seek to fit his message to these needs in the manner that a physician prescribes for the patient, to use the phrase of Beecher.<sup>3</sup> Some of these needs may be externally caused. Among these would be included the needs due to age, community environment, and occupation.

For example, the spiritual needs of the farmer may differ considerably from those of the production line worker. The wise pastor is aware of such things as the deadening monotony of repetitive mechanical operations and seeks to relieve such monotony through the church program and through his preaching. His pulpit ministry ought to open up some traffic with the Unseen for those who often despair of seeing the "goodness of the Lord in the land of the living."<sup>4</sup>

The minister ought to be sensitive to the moral "climate" in which he lives. H. H. Farmer has characterized the contemporary mind as possessed by futility, personal insignificance, insecurity, and moral relativism.<sup>5</sup> Against such spiritual evils the opposing truths of Christian revelation need to be marshalled.

Thus through a knowledge of his people and their needs the preacher can direct his preaching so as to lead his people into the creative life which follows when their needs are met in the light of the will of God.

Often the clue to a preaching program which undergirds the entire ministry of a church is found in the basic attitude of the pastor. The problem seems to center about the two words, "authority," and "authoritarianism." Students of the apostolic age assures us that the preaching of this

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3. Henry Ward Beecher, *Yale Lectures on Preaching*, (Boston: The Pilgrim Press, 1902), p. 21.

4. Thomas Hywel Hughes. *The Psychology of Preaching and Pastoral Work*, (London: G. Allen and Unwin, Ltd., 1939) p. 77.

5. H. H. Farmer, *The Servant of the Word*, (New York: Charles Scribner's Sons, 1942) p. 122f.

period was marked by a note of authority. We must understand, however, that this authority is not innate in the polity or order of the church nor in the ability or worth of the preacher. The authority of Christian preaching is always a vested authority bestowed in the name of God. Preaching must keep the proclamatory spirit.

On the other hand, the sort of authoritarianism which results in "preaching at," rather than "preaching to," must be eliminated. Authoritarianism, whether in the pulpit or in other phases of church life, is counter to the tradition and spirit of Baptists as well as other congregationally-minded bodies. Dr. E. Y. Mullins, in his *Axioms of Religion*, expressed the opinion that the historical significance of Baptists lay in the teaching of the competency of the soul in religion. It is a moral axiom that to be responsible man must be free.<sup>6</sup> It is interesting to compare this statement with recent thought in the field of personal counseling. Here we find the central hypothesis of the school of client-centered therapy briefly stated as follows: "The therapist must demonstrate faith in the capacity of the individual for self-initiated, constructive handling of the issues involved (in his own problems.)"<sup>7</sup> It is obvious that both statements teach a freedom of the individual which must be respected *even from the pulpit!*

This is not to say that there should be a direct transfer of principles or methods from pastoral counseling to preaching. A situational difference exists. There is nevertheless a fundamental similarity in attitude and approach.

Seward Hiltner discusses preaching in the light of the pastoral approach by means of a hypothetical situation with two preachers bringing messages having identical theological content. He finds the difference of effect to lie in their effort or lack of effort to communicate understanding. Preaching which seeks to contribute to the total pastoral program should avoid these things: (1) moral generalizations which leave the whole congregation browbeaten or rational-

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6. E. Y. Mullins, *Axioms of Religion* (Philadelphia: The American Baptist Publication Society, 1908), p. 56.

7. Carl R. Rogers, *Client-centered Therapy*, (Boston: Houghton Mifflin Company, 1951), p. 56f.



istic, and (2) coercive feelings and attitudes which attempt to control another's behaviour by mechanical means.<sup>8</sup> On the other hand, constructive preaching would seek to clarify the issues, to show understanding, to express acceptance, and to leave the alternative to the hearers.

Phillips Brooks said, "Let the end for which you preach play freely in and modify the form of your preaching."<sup>9</sup> What are the implications of pastoral awareness, knowledge, and attitudes for the craft of sermon preparation? By thoughtful preparation of his sermons with the total pastoral ministry in mind, the pastor can give impetus to this plan for the integration of his labors.

Sermons intended to reinforce the pastoral office and work should embody the virtues of simplicity, suggestivity, and applicability. In a world of confusion, one thought well presented is needed. The sermon must not add to the confusion! Hiltner states this need with understanding when he says that "a sermon should so clarify that he who is ready may move closer toward the Christian approach to the matter under consideration and he who is not so ready will be more clearly aware of how it is that he is not."<sup>10</sup>

In subject matter, pastoral sermons will be related to the topics of sin, redemption, unbelief, suffering, divine love, prayer, and Christian discipleship.

Confidential pastoral experiences should not be used as sermon illustrations, even when identities are disguised. The use of such stories is a sure way to limit the pastor's usefulness as a spiritual guide. No one wants to provide the "horrible example," as illustrative material for next Sunday's message.

The ancient art of preaching may be effectively used today as a means of proclaiming the gospel, but let the preaching pastor remember that he is not a judge, jury, or policeman. He is an interpreter and witness of the glory of God in the face of Jesus Christ.

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8. Seward Hiltner, *Pastoral Counseling* (New York: Abingdon-Cokesbury, 1949), p. 153.

9. Phillips Brooks, *Lectures on Preaching* (New York: E. P. Dutton and Company, 1902), p. 21.

10. Hiltner, *op. cit.*, p. 156.

## URBANIZATION AND SOUTHERN CHURCHES

BY HENLEE BARNETTE

An urban revolution is going on in the South.<sup>1</sup> From Richmond to Houston cities are mushrooming at a phenomenal rate. During the last decade (1940-1950) 174 urban places in the South increased more than 50 per cent, while 94 other urban places increased more than 100 per cent in population, some as much as 500 per cent.<sup>2</sup>

The South now boasts of 1,129 urban places, 29 of which are metropolitan communities with 100,000 or more.<sup>3</sup> Climatic factors, natural resources, industry, human wealth, and other factors related to the growth of cities portend the continued growth of Southern urban communities. And if the trend continues, the South will, in a few more years, become a predominantly urban region.

### *The Challenge of Urbanization to Southern Churches*

In the midst of this urban revolution the churches are confronted with all the concomitant problems of urbanization. But while the revolution rages, the churches show no deep understanding of contemporary events. They are unable to read "the signs of the times." It reminds one of Rip Van Winkle. When he left the inn for his twenty-year nap in the woods, the picture of King George of England hung on the wall. Upon his return from his long nap he discovered that President George Washington's likeness hung in its place. Rip had slept through a revolution! Will evangelical churches in the South sleep through the current revolution of urbanization and one day awake to discover that they have become little island parishes in the eddies while the main urban stream of life rushes by untouched and unwon for Christ?

Urbanization is the process "of becoming urban, or moving from primary and personal attitudes and sacred values

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1. By "South" is meant the 13 states of Ala., Ark., Fla., Ga., Ky., La., Miss., N. C., Okla., S. C., Tenn., Texas, and Va.

2. 1950 Census Population, Series PC-9, No. 8.

3. *Ibid.*

toward the area of secondary and impersonal attitudes and secular values."<sup>4</sup> It also refers to the movement of population from the country to the city, and to the increasing percentage of population living in cities. Urbanization in the South has lagged fifty years behind that of the rest of the nation. As evidenced elsewhere, especially in the Northeast, urbanization is accompanied by the destructive forces of secularism, mobility, defective family living, and numerous other issues which threaten the very existence of the churches. Evangelical churches must awake to the growing problem of urbanization in the South. Otherwise the greater secular vacuum which exists in the highly urbanized and industrialized areas of our nation will be reproduced in the South and will paralyze spiritual forces and undermine Christian morality.

### *The Spread of Secularism*

One of the church's major rivals in the urban situation today is secularism. Secularism has been defined as "the organization of life as if God did not exist."<sup>5</sup> Secular faith flourishes most easily in cities. It has already made significant strides in Southern cities, capturing large segments of the urban mind.

Secularism manifests itself in numerous ways. It is expressed in an attitude of indifference, if not hostility, to the churches. Every Southern community has its cultured pagans who feel no need for the ministry of a church. Some secularists may think that the local church is a fine institution and even be kindly disposed toward it, but their total life says, "It is smart to ignore the church." For them the Lord's Day is a holiday, not a holy day, a continental sabbath, not a day of worship and holy activity.

The urban secularist wants to be God. He is a creature, but wants to be the Creator. He has little respect for the Bible, and prayer for him is nothing more than auto-sug-

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4. Edward B. Reuter, *Handbook of Sociology* (New York: The Dryden Press, 1941), p. 163.

5. Georgia Harkness, *The Modern Rival of the Christian Church* (New York: Abingdon-Cokesbury Press, 1952), p. 11.

gestion. The urban poise "freezes his knees," making him incapable of sincere religious humility. He is completely self-sufficient, and aims to be his own redeemer.

In our secular urban society, the good life consists in the pursuit of pleasure. Secular ideals supersede spiritual ideals. The relativities of existence are absolutized and the material deified. Man will have God or an idol. Hence the secularist unwittingly bows before the ancient shrine of Bacchus (the god of wine), Venus (the goddess of sex), and Minerva (the goddess of culture). Indeed, culture itself tends to become God; and history teaches that culture-idolatry is a sure road to cultural decay.<sup>6</sup>

Thus city man attempts to organize his life apart from God. His god is an idol; his ethic is egoistic, eudaemonistic, and anthropocentric. His hopes are on things terrestrial and his philosophy is "Eat, drink, and be merry, for life consists in the abundance of one's possessions."

### *The Rise of Religious Humanism*

Religious humanism is really another kind of secularism. While religious humanism is generally non-theistic, there are those who call themselves theistic and Christian humanists. They accept the moral teachings of the Bible, but care not at all for its theology. They accept the Ten Commandments of Moses and Jesus' Sermon on the Mount, but reject the God of the Commandments and of the Sermon. This kind of interpretation of the Christian faith is peculiarly palatable to the urbanite. Some urban preachers have sensed this fact and have preached a rather thin theology. In effect they have proclaimed that a God without wrath takes men without sin into a kingdom without repentance through the moral example of a crossless Christ. In short they have humanized Christ and his Kingdom and homogenized God and man.

What has been the effect of such preaching? In brief, the people have come to feel that they can worship God as

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6. Emil Brunner, *Christianity and Civilization* (New York: Charles Scribners' Sons, 1949), Vol. 2, p. 131.



well on the golf course as they can in the pew. They feel that it is possible to live just as well outside the fellowship of the church as in it. They are the Lone Ranger type of church members who no longer feel a need for the church, but prefer to right the wrongs of the world in their own way without the help of God or his people.

### *The Growing Problem of Mobility*

One of the chief characteristics of our culture is mobility. Millions are on the move within the city, from city to city, from country to city, and from city to the country. Last year approximately 20 per cent of all Americans changed their addresses. Due to increased shifts, it is expected that 36,000,000 people or nearly one-fourth of the population of our nation, will move from one city to another this year. This is an increase of about 20 per cent over last year's record-breaking total.

One of the great problems of the urban church is to minister to people on the move. It is most difficult to preach to a procession and to stabilize a mobile multitude. But unless the minister and the non-mobile laymen reach these moving multitudes immediately upon their migration from country to city and from city to city, they will be lost to the churches. For when church members move to new communities they tend to become cafeteria Christians who taste a little of the services from several churches and never affiliate themselves with any one of them. At present there are about two million Southern Baptists who are classified as "unaffiliated." They have moved to great urban centers and have left their church letters and church loyalty in the old home town. They have become lost in the labyrinthine and artificial caverns of the megalopolis. Here the machine tends to depersonalize them, stifle their religious convictions and stunt their spiritual lives.

### *The Problem of Family Disintegration*

Urbanization has a disintegrating and disorganizing effect upon the family. Divorces and desertions are more fre-

quent in the city than in the country. Moral and religious sanctions tend to become weakened in domestic experience. Moreover, the urban family tends to lose its economic, recreational, religious, educational, and protective functions. Only the functions of procreation and personality development are retained.

In addition to these effects upon the urban family, urbanization results in a reduction of the size of the family. This is due to economic conditions, the control of fertility, the employment of women, and the desire of parents to be free from the responsibility of rearing children under undesirable conditions.

Thus cities are cemeteries. They tend to siphon off humanity from the hinterland and to sterilize it in an artificial urban environment. According to the present population trends, ten urban people will reproduce for the second generation only seven persons, the third generation five persons, and the fourth generation only three and one half persons. On the other hand, ten persons in the rural community will reproduce for the second generation thirteen persons, the third generation seventeen persons, and the fourth generation twenty-two persons. Therefore cities do not produce enough people to maintain even a stationary population. Unless fed by the surplus population of the rural areas cities will die.

Our Roman Catholic friends know these sociological facts. They know that the seed-bed of the nation is in Protestant rural America. Accordingly, the Catholic Church has developed a 200-year plan to make rural America a Roman Catholic culture. Since the stream of immigration, the major source of church membership, has been reduced to a mere trickle, the hierarchy knows that the Catholic Church must now look to the country for recruits. Hence the slogan: "Christ to the Country—The Country to Christ." Catholics know that Protestants make up the bulk of the rural population and that the majority of these people will migrate to the city, and being Protestants, will seek, if any, a Protestant church. Thus the plan of strategy is to con-

vert rural America to Catholicism and develop a source of church membership.<sup>7</sup>

### *The Strategy of the Churches*

The above issues have implications for the churches. What can the city church do to convert the city of man into the city of God? During the depression in the thirties a church bulletin board carried the following sermon topic: "What shall we do about the depression?" Underneath the sermon topic was listed the anthem: "Search me, O God." How can the city be "Christianized"? A general plan of strategy may be outlined with the hope that the churches may implement it to meet the spiritual and social needs of our urban existence.

#### *1. Let the Churches Evangelize.*

"Go make disciples of all nations" is a timeless mandate. The early disciples took it seriously and by 100 A.D. Christ's followers numbered 500,000, by 200 A.D., 2,000,000, and by 300 A.D. there were 5,000,000. We must evangelize with the same passion of the early Christians the millions in our own cities through personal witness, home visitation, church, and mass evangelism. It is imperative that we knock on every door in America and tell the people about the good news of salvation. Let comfortable, contented, and complacent churches with cushioned-pew piety, become aggressive agencies of the redemptive purpose of God in Christ.

#### *2. Let the Churches Educate.*

Evangelism must be geared into a vigorous Christian education program. Converts must experience a long period of Christian nurture. A moment of decision is not enough. Christian education is required to bring the experience of redemption to full fruition. We must teach new disciples

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7. Monsignor Ligutti, *A Survey of Catholic Weakness* (Des Moines 12, Iowa: The National Catholic Rural Life Conference, 1948), p. 7.

to observe all things which Christ has commanded until they attain "to mature manhood, to the measure of the stature of the fullness of Christ" (Eph. 4:11-13).

3. *Let the Churches awaken the conscience of city people.*

Let the preacher's voice be heard above the noise and din of urban living. Let him bring God's judgment against sin, unrighteousness, and false philosophies. Paul said we are to destroy "arguments and every proud obstacle to the knowledge of God, and take every thought (ideology) captive to obey Christ" (2 Cor. 10:5).

Let the preacher's voice be heard against social and political corruption in our cities. William Lloyd Garrison, who led the fight against the evil of human slavery in this country, has a statue of his likeness on Commonwealth Avenue in Boston. The inscription on his monument bespeaks his passion to be heard. It reads: "I am in earnest, I will not equivocate; I will not excuse; I will not retreat a single inch; and I will be heard." He was heard, and so must every urban preacher be heard speaking for God earnestly and with equivocation so that city people will awaken to their responsibility for the moral character of the community.

4. *Let the Churches Survey.*

Sociological factors are related to churches and their program. Thus sociological analysis must undergird church strategy. Right now we need a full-time researcher for Southern Baptists in the field of church and community to get at the facts and to interpret them to the churches. We need a denominational plan for every city with a program geared to all the community. And, finally, we must maintain a long-term program for urban life. Spasmodic efforts prove too ineffective.

5. *Let the churches in central cities adapt.*

Churches which do not adapt their programs to meet human needs will die. Hundreds of downtown churches are pondering the question: "To move or not to move, that



is the question." Downtown "First churches" are "deserting" the people for more pleasant and prosperous surroundings on the growing fringes of the city. As the so-called "respectable" and traditional churches vacate the central city, the newer sects as the Nazarenes, the Four-Square Gospels, the Church of God, Holy Rollers, and other highly emotional groups move in and minister to the masses in the city. We congratulate them for their success and for availing themselves of an open door of spiritual service, but at the same time established downtown churches must adapt their conventional programs to meet the spiritual needs of millions of urbanities. This is their spiritual opportunity and moral responsibility.

#### 6. *Let the Churches Plant.*

Let the churches plant missions, institutional churches, and new churches in the central city, the blighted areas, the working class zones, the residential suburbs, the housing projects, and in the growing fringe of the city. Wherever there are spiritual needs there is the will of God for Southern Baptists.

#### 7. *Let the Churches Serve.*

The twofold task of the local church is to Christianize the people around it and to serve the people in it. The church's function is not primarily to *hold* services, but to *render* services. Its task is to minister to people: the down-and-outs, the poor, and the underprivileged so that blighted lives may blossom. But the church's ministry is not only to the lower classes, but to the middle classes, and to the upper classes. Southern Baptists must not become a "class" denomination and move in the direction of a ministry to one particular social group as have some of our major denominations. We must relate the whole gospel of Christ to the whole world of humanity irrespective of cultural background, economic and social status.

To minister to the urban family the churches must serve the whole family as a unit. The principle of family solidarity must become the basis for the program of urban churches.

It is imperative that urban families come under the Lordship of Christ and into the fellowship of a church. The role of the urban church is to undergird and to conserve family values. A family that prays and plays together tends to stay together. The urban church can help to strengthen these bonds of integration through the interpretation of the Christian view of marriage and the family.

This has been a rather superficial analysis of some of the social issues in Southern cities along with a plan of strategy for the churches in meeting their challenge. Enough has been said, however, to show that it is urgent that all churches, large and small, rich and poor, make an impact for God upon our cities in the midst of the urban revolution. This is their reason for existence, their God-given task in our time. An unknown poet has said with true insight:

The greatest church in all the land  
With wealth and power in its control  
Holds nought but ashes in its hand  
Unless it guards the city's soul.

What means this stately Gothic pile  
To Christian worship set apart,  
If crowded streets, mile after mile,  
Feel not the throbbing of its heart.

## THE REVISED STANDARD VERSION OF THE PSALMS

BY A. R. CRABTREE

Students who like to read and study their Bible in the Greek and the Hebrew have a special interest in new translations. They know that every good translation, whether done by a scholarly individual or a group of scholars, brings new light to bear on many of the great truths of the Scriptures, and that no one version can transmit perfectly the full sense of the Biblical languages.

The publication of the Revised Standard Version was awaited with keen interest and received with appreciation, both by scholars and the Bible reading public. No outstanding version has ever been presented to the public with so much publicity and celebration. Many will enjoy the purity and the simplicity of the English of this modern version, but time will be required for a careful study of its fidelity to the original language, its merits and defects, before a true estimate of its contribution to a better understanding of the Sacred Scriptures can be determined.

The following observations are based on a careful reading of the Psalms in comparison with the King James Version, the American Standard Version, An American Translation, and Rudolf Kittel's Hebrew text. This is not an exhaustive study, but many of the observations are based on previous studies through years of experience in teaching Hebrew.

### *The translation of tenses from the verb forms of Hebrew poetry*

A comparison of any two of the better English versions of the Psalms will convince any one that translators must find it exceedingly difficult to determine the tense of the Hebrew verb. Why is the same Hebrew verb form rendered by one translator in the past tense, and by another in the present or future? The function of the verb forms of Hebrew is to express the quality of action, whether complete or incomplete, or in the process of completion. It is not the function of the verb form as such to express time.

The tense represented by each verb must be determined by the context in which it appears. The quality of action indicated by the verb form fits the context, but does not by itself alone determine the time of action. The English versions, for this very reason, have never been consistent in rendering the time of action in the Hebrew verbs of Old Testament poetry. Students of English who know nothing of Hebrew are sometimes puzzled, not only by the inconsistencies of the various versions with reference to the tenses, but also by the strange sequence of tenses in any version, within a psalm, or even within a paragraph, and occasionally within a parallelism, as in Psalm 8:5 (ASV and AAT).

The Psalms are lyrical poetry. It is therefore reasonable to expect that most of the verb forms, since their primary function is not to express time, should be translated into English by the present or the future, to express the sentiments of the poet, unless the context clearly indicates reference to past events or experiences. The Hebrew perfect describes the certainty of a realized thought, emotion or experience, whether past, present or even future, whereas the imperfect gives emphasis to the thought, emotion or experience in the moving-picture process of realization, without reference to time.

The RSV seems to be slightly superior to the other great versions in translating the time element according to the context, instead of adopting the theory that the perfect and imperfect consecutive mean past time, and that the imperfect can only be present or future. From a careful reading of the first twenty-five psalms it becomes clear that even this new version has not always been consistent or felicitous in the use of tenses. The subjective element in Hebrew poetry makes it difficult sometimes to determine just what the tense of the verb should be in English. The second line of the parallelism of 8:5 is translated by RSV: "and *dost crown* him with glory and honor." Both ASV and AAT (An American Translation) make the same mistake, but KJV translates correctly: "and *hast crowned* him with glory and honor." Moffatt and Elmer A. Leslie also



have the past tense. The translators of RSV, ASV and AAT were evidently misled by the imperfect consecutive in the first line of the parallelism, and the simple imperfect in the second line. Yet RSV correctly translates the simple imperfect in 8:6: "thou hast given" and the perfect "thou hast put," but ASV and AAT balk here at translating the simple imperfect by a past tense, even when the context clearly shows that the psalmist is referring to what took place at the time of creation.

The verb forms of Psalm 9 present a problem for the translators. Most of them vacillate between the past and the present or future. The verbs in verse three should be translated by the present, according to ASV and AAT, but RSV has the past tense. The KJV correctly translates the sense of the infinitive followed by the imperfects: "When mine enemies *are turned back* (at any time), they shall fall and perish at thy presence." Verse 8 of this chapter provides an interesting study. KJV and ASV translate the imperfect by the future: "And he will judge the world in righteousness," referring to future judgment. The present of RSV seems to fit the context better.

In 10:14c KJV correctly translates: "thou *art* the helper of the fatherless," but RSV translates: "thou *hast been* the helper of the fatherless." So do ASV and AAT, influenced, no doubt, by the Hebrew perfect which simply means in this context that he is a perfectly dependable helper of the fatherless. Leslie translates this Hebrew perfect by the present.

RSV correctly translates 14:1: "The fool *says* in his heart." ASV has "hath said" and AAT has the simple past, "said." The aorist of the LXX may be considered timeless, which can be translated by the present. The RSV is correct in translating practically all the verbs of this psalm in the present. Compare KJV, ASV and AAT.

In 16:10 the context clearly indicates the future of the verbs, but RSV incorrectly translates: "For thou dost not give me up to Sheol, or let thy godly one see the Pit." In the 60 places where the Hebrew word *azab* appears in the Old Testament it is nearly always translated in RSV by

*leave, abandon, abandon to* (with the preposition) or *for-sake*. Here it means *give up to forever*, or *abandon to Sheol*, the abode of the dead. The Hebrew imperfect in this context represents future time. The present here is forced and does not give the correct sense of the Hebrew. I know of no other version that has the present of these verbs. The LXX, KJV, ASV, AAT, Moffatt, and the commentators, Leslie, Maclaren, Kirkpatrick, Briggs, Perowne and Delitzsch all have the future. Moffatt's translation, and all the commentators emphasize the psalmist's triumphant faith. Moffatt translates: "for never wilt thou let me sink to death, nor leave thy loyal one to the grave." This is a case in which the bias of the RSV translators have made the psalmist say what they think he ought to have said, instead of letting him speak for himself. The only explanation for the choice of the present by RSV seems to be a studious effort to veer away from the messianic message of the text which is fully recognized in the New Testament.

It is difficult to understand why RSV translated the participles, followed by the imperfects in 18:32, 33, by the simple past. KJV, ASV and AAT all correctly have the present tense. The verbs in 18:47 also should be translated by the present tense. RSV incorrectly translates most of the verbs in 18:32-45 in the past tense. Compare KJV, ASV and AAT.

The tense of verbs in Hebrew poetry is a field of study for the specialist that has been too long neglected. The many disagreements on this point in the English versions of the Psalms offer ample proof of this statement.

#### *Reconstructions of the Masoretic text*

"The present revision is based on the consonantal Hebrew and Aramaic text as fixed early in the Christian era and revised by Jewish scholars (the "Masoretes") of the sixth to ninth centuries. The vowel-signs, which were added by the Masoretes, are accepted also in the main, but where a more probable and convincing reading can be ob-

tained by assuming different vowels, this has been done" (Preface, p. 5).

Sound textual criticism of the New Testament has established the fact that the *more probable and convincing reading* of the Greek manuscripts is frequently wrong. The scribes who copied and recopied the manuscripts would write their conjectures of a more *convincing reading* in the margin, and in the course of time, through various transmissions, these came to be incorporated in the text. The translators have made about 60 corrections or reconstructions of the Masoretic text of the Psalms, and have given preference to about 90 readings of the versions. Some of these reconstructions of the text, and many of the translations based on the versions, can be justified by sound principles of textual criticism, but the translators took too much liberty in substituting their conjectures for the Hebrew text. In some cases they have followed inferior and unreliable versions.

The text of Psalm 2:11, 12 presents a difficulty. Why should the psalmist go out of his way to use the Aramaic word *bar* for the well known Hebrew *ben*? Considering that Hebrew and Aramaic are kindred languages; that the Aramaean merchants early spread their language throughout west Asia, and that Aramaic finally became the *lingua franca* of the Near East, it is not surprising that some of the books of the Old Testament contain Aramaic words. Once accept the probability that the psalmist could have had a worthy motive for using the word *bar* instead of the very common word *ben*, the text is perfectly clear and does not need to be tampered with. Furthermore, the kiss of homage to the son is in perfect harmony with the point of view of the psalmist. The first ten verses seem to demand this exhortation "to kiss the son" as an expression of loyalty and willingness to "serve the Lord." Various changes of the text are found in the versions, but none so radical as that of RSV. The LXX has "Lay hold of instruction." Jerome translates "Worship in purity." The dissociation of the *anointed one* from the Lord in this last strophe by RSV

mutilates the psalm, but does not destroy its messianic message which refers back to God's promise to David and looks forward to its fulfillment.

There should be no objection to new light that can be brought to bear on the text of the Old Testament from modern scholars who are specialists in archaeology, philology and textual criticism. But translators should not be partisans.

There is no justification for the change of text by RSV in 22:29 to read "Yea, to him shall all the proud of the earth bow down." The received text is perfectly clear. The thought, "All the stalwart ones of the earth shall eat and worship," is related to verse 26, a fact which RSV overlooks. The eating which satisfies is accomplished by the great deliverance.

RSV has modified the Hebrew "when thou mayest be found" in 32:6b to read "at a time of distress." The LXX, KJV and ASV translate the received text.

In 49:14 RSV reads: "Straight to the grave they descend." The LXX, KJV, ASV and AAT translate the Hebrew: "The upright shall rule over them in the morning."

The text of 52:1b is changed to read: "Of the mischief done against the godly." The Hebrew text is clear, credible and far more expressive: "The kindness of God is all day long" (AAT). "The lovingkindness of God endureth continually" (ASV). "The goodness of God endureth continually" (KJV). "God's grace endureth perpetually" (Delitzsch).

In 52:9 the text is changed to read: "I will proclaim thy name" instead of "I will hope in thy name." This change fits the parallelism better, but is psychologically less credible, and has no support from the manuscripts and versions.

This tendency to change the Hebrew text that is already clear, simply because the translators can produce what they think is a more convincing reading by changing the vowels of Hebrew words, is a radical departure from the generally accepted rules for translators of the Bible. It is rather a return to the ancient way of corrupting the text.



RSV reads 72:5: "May he live while the sun endures," thus making the verse refer to the king who is not mentioned in verse 4 or verse 6. KJV and ASV translate the received text: "They shall fear thee while the sun endureth."

"Your divine throne endures forever and ever. Your royal scepter is a scepter of equity." This translation of 45:6 is an illustration of how the translators incline to the liberal view in translating references to the messianic king. Their rendering of this passage represents the point of view of the form critics who have a strong tendency to exaggerate the influence of the singers of Egypt and Babylon on the psalmists of Israel. Whatever that influence may have been, it does not justify the radical departure of the translators from the clear sense of the Hebrew and the LXX. They do put two translations that are more accurate in the margin, but even in their third choice they have *your throne* instead of the Hebrew "thy throne." Leslie who fully appreciates the similarity between the coronation hymns of Babylon and those of Israel, does not depart from the Hebrew. He translates: "Thy throne, thy divine one, is forever and aye: an upright scepter is the scepter of thy kingdom."

There is no justification for translating the word *Israel* in 73:1 by "upright," or changing the Hebrew word *forget* in 137:5 to read "wither." The translators are too eager to accept mere conjectures, even when they have no support in the manuscripts or versions.

The individual translator has a right to incorporate his conjectural readings in his private translation, but no *authorized version* for the public has the right, or the authority, to make changes in the received text, except as they have been, or clearly can be established on the basis of sound textual criticism.

There are a few interpretations presented in RSV as translations. In Psalms 51:18 and 69:35 the translators have rendered the word *build* by "rebuild." They think these psalms were written after the destruction of Jerusalem and the cities of Judah, hence the psalmist, or psalmists, could

only mean *rebuild*. By forcing the meaning of the imperfect it can be interpreted to mean *rebuild*, but even if the interpretation is correct, it does not justify an incorrect translation. If the psalmist, in either of these cases, had wanted to say *rebuild* he could easily have followed the Hebrew idiom by adding the word *shubh*. There is no justification for mistranslating this word. There is no explanation for presenting these interpretations as translations except the bias of the translators. The bias of extreme liberalism can be just as unfair and unreliable as that of extreme fundamentalism.

### *The translation of Hebrew poetry*

The Psalms are translated in the form of poetry, but in far too many cases the version is less poetic than the KJV which is in the form of prose. The RSV could well have given more emphasis to the character of Hebrew poetry by beginning each line of the parallelisms with a capital letter as in ASV, AAT and the *Psalms* of Elmer A. Leslie. They could have produced in many cases a more evenly poetic balance in the parallel lines. In this respect ASV, AAT and Leslie are superior to RSV.

Much has been sacrificed to ultimate simplicity, with the loss of cadence, rhythm and the equality of the parallel lines. It is true only in part, as stated in the Preface, that such words as *thou*, *thee*, *thine*, (*ye*) and verb endings—*est*, *edst*, *eth* and *-th* have become archaic. These forms are no longer used in prose and common speech, but when used in prayer, hymns of worship and poetry, they are not archaic, and are just as easily understood as the more common prose forms by any who can read. By cutting out these poetic words the translators limited their ability to produce the cadence, the rhythm and the balance of parallel lines of Hebrew poetry.

"He maketh me to lie down in green pastures" has rhythm and cadence.

"He makes me lie down in green pastures" has neither.

"Lift up your heads, O *ye* gates:

And be ye lifted up, *ye* everlasting doors" is full of music.

"Lift up your heads, O gates:

and be lifted up, O ancient doors" is still poetry, but robbed of much of its beauty.

"I will lift up *mine* eyes *unto* the hills" is poetry.

"I lift up my eyes to the hills" is prose.

Who wants to sing: "*My eyes* have seen the coming . . .?"

"I was glad when they said *unto* me,

Let us go *unto* the house of the Lord" is poetry.

"I was glad when they said to me

'Let us go to the house of the Lord'" is prose.

"When the Lord turned again the captivity of Zion

We were like unto them that dream" has poetical force.

"When the Lord restored the fortunes of Zion,

we were like those who dream" sacrifices the beauty of the rhythm.

In spite of such exceptions as these much of the beauty of KJV has been retained.

In various places the translators could have chosen a word that sounds better in the context, or that would have given more accurately the sense of the Hebrew. In 133:1 "Brethren," even if it is becoming archaic, is more accurate than "brothers." In 137:1 "rivers" (canals) is better than "waters." In 137:2 "our harps" is easier to read than the harsh combination of sounds "our lyres." The Hebrew word is translated "harps" by RSV in various other places. Such changes merely for the sake of change are usually for the worse. "The Lord *had done* great things for us" (126:3) is unnecessarily subordinated to *has done* in the previous verse. The form "had done" excludes the return from captivity from the *great things*. Since the psalm was written after the return this subjective translation will seem like a typographical error to the average reader. It seems pedantic to justify it as a reply to the previous verse. The word *home* (126:6) carries something of the sentiment of the psalmist, but the Hebrew simply says: "He will surely come" (again).

The translators sometimes balk at the bold Hebrew figures of speech, even when their symbolism is easy to understand: "*to eat up my flesh*" (27:2). "Though the mountains *totter into* the heart of the sea" (46:2). "As the heart *panteth* after the waterbrooks, So *pantheth my soul* for thee, O God" (42:1). "From the womb of the dawn *the dew of your youth* is yours" (110:3).

There is at least one typographical error, or a lack of consistency, which appears in 144:10: "who givest victory to kings, who *rescues* David his servant."

The main purpose of these observations is to point out what seem to be unfortunate tendencies of the Revised Standard Version. The observations are limited to one of the most difficult, but most popular books of the Old Testament. It is well to remember that no translation is perfect. The writer joins, with reservation, in many of the worthy praises of this excellent literary achievement.



## ON THE VIRGIN BIRTH OF JESUS CHRIST

BY DALE MOODY

It is not enough to believe that Jesus Christ was born of a virgin. The Greek word (*parthenos*) translated "virgin" in Matthew 1:23 and Luke 1:27 may mean, in a different context, even in the New Testament, nothing more than an unmarried woman (Mt. 25:1, 7, 11; Acts 21:9; I Cor. 7:25, 28, 34, 36, 37, 38; 2 Cor. 11:2) or man (Rev. 14:4 and possibly I Cor. 7:25-27)! Even in the Septuagint, which Matthew quotes in Mt. 1:23, Dinah is called a *parthenos* in Gen. 34:3 after she most certainly ceased to be a pure virgin in Gen. 34:2. The New Testament is written in *Koine* Greek and an example from the *Koine* of the Greek papyri says: "I have charged you more than once 'Take away your virgin-born (*partheneia*) children'" (Moulton and Milligan, *The Vocabulary of the Greek Testament*, p. 494). This was an unmarried woman with several children! (*Catalogue of the Greek Papyri in the John Rylands Library*, Volume II, p. 417). Classical Greek provides several examples of "unmarried women who are not virgins" being described by the word *parthenos* (Liddell and Scott, *Greek-English Lexicon*, Vol. II, p. 1339). Cassell's *Latin Dictionary* (p. 621) defines the Latin word "virgo," from which we get our English word "virgin," as "a young woman" who is "unmarried" (Ovid) or "married" (Vergil). Even Webster's *New International Dictionary* (p. 2847) uses the phrase "unmarried woman" for the first two definitions of "virgin." The idea of "a woman who has not had sexual intercourse" is not listed until the third place in Webster and seven other definitions follow! It is not enough unless we believe that Jesus Christ was "conceived of the Holy Spirit," in the womb of a *pure and spotless* virgin, nine months before he was born of a virgin. Luke 1:24-36 comes before Luke 2:1-7! The miraculous conception of Jesus is the crucial point (Mt. 1:18, 20; Luke 1:35).

We, of course, do not have reference to the Immaculate Conception when we say "miraculous conception." The Immaculate Conception is the Roman Catholic belief that the Virgin Mary "in the first instance of her conception by a

singular privilege and grace granted by God, was preserved free from all stain of original sin." This belief in Mary's sinlessness was declared dogma by Pope Pius IX on December 8, 1854. No informed Baptist believes or would believe such a doctrine. What we mean to emphasize is that the popular emphasis on the *birth* of Jesus has neglected the crucial idea of the *conception*. This popular usage, as this article will point out, leaves the door open for one to say that Jesus was simply born of an "unmarried woman" with the possibility that some man was responsible for the conception! We well know, as *Webster's New International Dictionary* states, that current usage of the term "virgin birth" means "that Jesus was begotten of God and born of a virgin mother." But such current usage is not sufficient to meet modern criticisms against the miraculous conception of our Lord.

Since I first read, more than twenty years ago, Dr. J. Gresham Machen's great book on *The Virgin Birth of Christ*, I have defended the miraculous conception of our Lord with considerable zeal and I hope with some knowledge. In my judgment Machen's arguments in support of the miraculous conception of Jesus have not been and can not be refuted by facts. But Machen was too learned, after spending a quarter of a century on the subject, to build his belief on the Hebrew word '*Almah*' in Isa. 7:14 and the Greek word *parthenos* in Mt. 1:23. After a long refutation of the theory of the Jewish derivation of the doctrine of the virgin birth Machen sums up with these words:

On the whole, it seems evident that the Septuagint is inclined to use the Greek word for "virgin" in a rather loose way, or in places where no special emphasis upon virginity appears. The word, therefore, might well have crept into the translation at Isa. 7:14 without any special cause, or certainly without influence from any Jewish doctrine of a virgin birth of the Messiah. It must be remembered that such a doctrine is entirely without attestation elsewhere. To find it in the Septuagint translation of '*Almah*' by "virgin," a translation that appears in another passage where there is no suspicion of any

doctrinal significance, and that is paralleled by the occasional use of the same Greek word to translate a single Hebrew word for young woman, is surely venturesome in the extreme. There is not the slightest evidence, therefore, in support of the view that there was in pre-Christian Judaism of the time subsequent to the Old Testament any expectation of a virgin birth. J. Gresham Machen, *The Virgin Birth of Christ* (New York: Harper, 1932), p. 297.

We give the publishers of Machen's important volume with the hope that it will be more widely read by those who wish to answer Liberalism with vigorous logic and real faith instead of resorting to specious statements, sanctimonious shibboleths, and scandalous smear. Dr. Andrew K. Rule, in *An Encyclopedia of Religion* (p. 460), describes Machen as a "militant conservative leader."

### *The Manner of the Virgin Birth*

The manner of the Virgin Birth was supernatural! The miraculous conception of our Lord is emphasized by two facts: (1) Mary "was found to be with child of the Holy Spirit" when she was "betrothed" to Joseph, and (2) Mary "was found to be with child of the Holy Spirit" "before" Mary and Joseph "came together" (Mt. 1:18; Lk. 1:27; 2:5). Those who think in terms of modern marriage customs are most likely to pass lightly over the statement about betrothal, but for Matthew this was of great importance. The Eshnunna Law Code (3,800 B.C.) required "bride money" of the prospective groom and provided for a refund with twenty percent interest if the betrothed virgin died before the consummation of marriage. In early Old Testament times betrothal was effected by payment of *moher* (50 shekels) to the bride's father as a compensation for loss (Gen. 34:12; 1 Sam. 18:25) and presentation of gifts to the prospective bride (Gen. 34:12; Ex. 21:7; 22:16-17; Deut. 22:28f.; Ruth 4:5, 10). The bride used the time of betrothal to collect her trousseau and property, and the groom was exempt from military service for the year (Deut. 20:7). The marriage was complete after a marriage feast of joyous celebra-

tion (Mt. 25:1-13; John 2:1-11). Only after that ceremony could they *live together* as husband and wife (Mt. 1:18, 25), although they were considered husband and wife from the time of betrothal (Mt. 1:19f.), and the woman was considered a widow if her husband died.

The second fact underlines the fact that Jesus was conceived (Mt. 1:18) and born (Mt. 1:25) to Mary "before" she had sexual contact with Joseph. Joseph knew he was not responsible for the conception, but he thought some other man was responsible; and he knew the law that demanded death by stoning for both the man and woman in cases of seduction (Deut. 22:23f.) and death for the man in cases of rape (Deut. 22:25-27). It is possible that Joseph not only was "unwilling to put her to shame" (Mt. 1:19) but also feared for his own life. The strong participle (*enthumenthos*) in Mt. 1:20 would suggest this. However that may be, Joseph wanted "to divorce her quietly" (Mt. 1:20, cf. Deut. 24:1); but it was difficult to do this quietly! After betrothal, the engagement could be terminated only by divorce and the payment of the dowry.

So Matthew makes it plain that Mary was found to be with child months "before" Joseph and Mary came together. Negatively, Joseph was not responsible for the conception of Jesus (Mt. 1:18, 25). Positively, the Holy Spirit was the agent of this conception (Mt. 1:18, 20).

### *The Mission of the Virgin Birth*

The mission of the virgin birth is salvation! The dream of Joseph (cf. Gen. 37:5-11; 40:8-23; 41:1-36; Daniel 2:25-30) is related to assure the reader that the conception of Jesus was "of the Holy Spirit" and not by Joseph or any other man! Joseph knew he was not responsible, but he needed a revelation from God to assure him that another man was not responsible. There is nothing wrong with Joseph's realism. That is why God sent "an angel of the Lord" (cf. Gen. 31:11-13; Mt. 2:13, 19; and Lk. 1:11, 13, 19, 26, 30, 38) to announce to Joseph that Mary's child was "conceived in her of the Holy Spirit" (Mt. 1:20). But why should these things



be? The answer to this question touches both the *nature* of Jesus and the *name* of Jesus. The *nature* of Jesus defines his *person*, and the *name* of Jesus defines his *work*.

Since early Christianity, even before the completion of the New Testament Canon, Christians have confessed faith in "God the Father almighty and in Jesus Christ his only Son, our Lord, who was *conceived of the Holy Spirit*, born of the Virgin Mary." The words "conceived of the Holy Spirit" are not idle words, for early Christians knew only too well that the word "virgin" (Greek, *parthenos*; Latin *virgo*), without qualification, meant only a young or unmarried person. They left no loop for guessing whether Jesus was born of an *unmarried woman* with the possibility that a male begat him. They said plainly that Jesus was "*conceived of the Holy Spirit* and born of the Virgin Mary" (Henry Bettenson, *Documents of the Christian Church*, pp. 34-37).

The form of this confession, which has minor variations from time to time, grew out of conflict with heresy. First, Gnosticism denied the humanity of Jesus, and the first form of the so-called "Apostles' Creed" was written to refute this denial of the true humanity of our Lord. The phrase "born of the Virgin Mary," believe it or not, was written to refute those who denied he was truly *born* of a woman. Second, Arianism denied the deity of our Lord, but the faith represented by the words "his only Son, our Lord" stood firmly against this heresy. The unity of true deity and true humanity is found in those words too frequently left without emphasis: "conceived of the Holy Spirit." It is at this point that many recent writings are most positively unsatisfactory in the argument that belief in the Virgin Birth is difficult to harmonize with the true deity and true humanity of Jesus. It is my personal view that the miraculous conception of our Lord is the point, *the crucial point*, to which faith must ultimately turn to find a satisfactory harmony between the true deity and true humanity of our Lord!

The unity of true deity and true humanity in the *person* of Jesus prepares the way for understanding the *work* of Jesus in salvation. Jesus must not only be true God, but

he must also be true man to save! Gregory of Naziansus, in A. D. 380/1, put it well enough when he said, in opposition to Apollinarianism: "What he has not assumed he has not healed; it is what is united to his Deity that is saved!" The angel said to Joseph: "Joseph, son of David, do not fear to take Mary your wife, for that which is conceived in her is of the Holy Spirit; she will bear a son, and you shall call his name Jesus, for he will save his people from their sins" (Mt. 1:21). A play on words is possible in Hebrew. "Jesus" would be *Yeshuai* and "shall save" would be *Yeshiai* in Hebrew. The idea that the angel referred Joseph to the Greek of Isaiah 7:14 and convinced him to keep Mary is naive. The words of the angel are in Matthew 1:20f. Matthew, not the angel, is speaking in Matthew 1:22-25! The name Joshua or Jesus means "Yahweh is salvation," and that is why apostolic preaching declares: "And there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved" (Acts 4:12). The mission of the Virgin Birth is salvation.

### *The Meaning of the Virgin Birth*

The meaning of the Virgin Birth is significant. Some of this significance may be indicated by emphasis on the mother's child (1:22f.) and the child's mother (1:24f.).

*The mother's child.* The child of prophecy (Isa. 7:16; 9:6) has been too often obscured by his mother! Recent explosions about the translation of Isa. 7:14 in the Revised Standard Version reveal the fact that many people have become more attached to the word "virgin" than to the child miraculously conceived of her. My own views on Isaiah 7:14 have been made clear in an article in the *Review and Expositor*, January, 1953. However, many earnest Christians have wondered why "young woman" should appear in the text of Isaiah 7:14 and "virgin" should appear in the text of Matthew 1:23 in the Revised Standard Version. The answer is very simple. Isaiah 7:14 is a translation of the Hebrew word '*Almah*, which means "young woman," and Matthew 1:23 is a quotation from the Greek translation of

the Hebrew Bible known as the Septuagint. The Revised Standard Version gives a translation of the Septuagint word in a footnote in recognition of the fact that this Greek translation has *parthenos*. That footnote, according to information from Dean Weigle, Chairman of the Standard Bible Committee, indicates the meaning of the word *parthenos*, not the word '*Almah*. It is therefore incorrect when many say they "admit" *Almah* could mean "virgin" in Isa. 7:14. The word that is a serious candidate for translating *ha 'Almah* in Isaiah 7:14 and *he parthenos* in Mt. 1:23 is "the maiden." The American Standard Version already had "the maiden" in the footnote to Isaiah 7:14. In fact, the ASV used the term "maiden" for '*Almah* either in the text (Gen. 24:43; Ex. 6:8; Prov. 30:19) or in the footnote (Song of Solomon 1:3; 6:8) in every other place save Ps. 68:25, where "damsel" is used. The Revised Standard Version uses "maiden" to translate '*Almah* in Ps. 68:25; Prov. 30:19; Song of Solomon 1:3; 6:8. The Roman Catholic translation by Ronald Knox says "maid" in the text of Isaiah 7:14, and a Roman Catholic would hardly attack the Virgin Birth!

Many translations of the New Testament have used the term "the maiden" in Mt. 1:23. Even William Tyndale (1495-1536), the father of the English Bible, translated Mt. 1:23:

Beholde a mayde shall be with chylde,  
and shall brynge forthe a sonne,  
and they shall call his name Emanuel,  
which is by interpretation, God with us.

(*The Newe Testament*, 1534.)

But Tyndale was strangled and burned, and had the Revised Standard Version returned to Tyndale, as the translators had the good judgment to do in several places, the professional Bible-burners would have been smitten with apoplexy. However Weymouth, Moffatt, Goodspeed, and Williams followed Tyndale closely and said "the maiden" in Mt. 1:23. This, in my judgment, is closer to the context and the history of the word *parthenos* than "a virgin" (King James Version, Revised Standard Version) or "the virgin"

(American Standard Version, Fenton, Worrell, Improved, Ballantine, Montgomery, Torrey, Knox (Roman Catholic), Berkeley, Swann, and New Catholic Confraternity Edition).

Yet to insist on an exact correspondence of words when the New Testament quotes the Old Testament is to make artificial demands that neither the King James Version nor the American Standard Version have met. A good example in the King James Version is the quotation of Ps. 40:6 in Hebrews 10:5. Only by a translation of the Septuagint, not the Hebrew, could the Old Testament and New Testament meet such artificial demands. Numerous times the American Standard Version, which is far superior to the King James Version, has the term "Lord" in a quotation from the Old Testament, and the word "Jehovah" will be found in the Old Testament. A good example is the quotation of Joel 2:32 in the great evangelistic and missionary passages in Acts 2:21 and Romans 10:13. The Revised Standard Version, however, is true to the contexts of Isaiah 7:14 and Mt. 1:23. The most exact translation would say "the young woman" in Isaiah 7:14 and "the unmarried woman" in Mt. 1:23. Indeed, *The New Testament in Basic English* (1941), a translation edited by S. H. Hooke of the University of London, says "the unmarried woman" in Mt. 1:23.

The chief point, regardless of how much we may discuss the partial fulfillment of Isaiah 7:14 in the eighth century B. C., and we think there was such, is the steadfast belief that the perfect child (cf. Isa. 9:6) is to be found in the true deity and the true humanity of Mary's miraculously conceived Son. We need not engage in a war of words about words. The Scriptures are plain about the person of our Lord, and we believe the Scriptures to be inspired of God (2 Tim. 3:16) because they were written by men "moved by the Holy Spirit" (2 Peter 1:21). That is why we love Hebrew and Greek!

*The child's mother.* Unfortunately the child's mother is often pictured in a way completely foreign to Mt. 1:18, 24f. The Roman Catholic translation (1943), by the learned



Ronald Knox, attempts to protect the dogma of Mary's perpetual virginity by saying Joseph "had not known her when she bore a son" (Mt. 1:25). The New Catholic Confraternity Edition, which like Knox is a translation of the Latin Vulgate, gives a correct translation of Mt. 1:18, 25, but a footnote is added to protect the idea of perpetual virginity. The note says:

Till: the word may mark a point of time up to which a state, an action or inaction continues, without implying any change thereafter; see Ps. 109, 1 (638); Matt. 12, 20 (22); I Tim. 4, 13 (276). First-born: does not imply that Mary ever bore another child. Among Jews this title belongs to an only child (if a son) to mark his rights and duties under the law [Ex. 13, 2 (78); Num. 8:17 (154)]. Popular language also implies it thus, as is shown by the Greek inscription on a Hebrew tomb of the same period. Thus the apostolic doctrine of Mary's perpetual virginity is in no way denied by these words.

The Roman Catholic editors are obviously embarrassed by such words as "before they came together" (Mt. 1:18), he "knew her not until she had borne a son" (Mt. 1:25), and her "firstborn" (Luke 2:5), because they raise serious questions about the dogma of the perpetual virginity of Mary, i.e. the claim that Mary and Joseph did not come together and have children *after* Jesus was born. But the greatest threat to the doctrine is Mt. 13:55 and Mark 6:3 where four sons, all of whom are named, and at least two sisters are mentioned. Roman Catholic theologians use all kinds of intellectual gymnastics in the effort to explain the children and justify the "unapostolic" doctrine of perpetual virginity. The plain truth seems to be that Mary gave birth to her first-born son by the miraculous conception of the Holy Spirit, apart from any human agent, and after her wonderful child was born she and Joseph lived a perfectly normal life as husband and wife and to this normal union at least six more children were born. The Roman Catholic claim that the six or more children were Joseph's by a former wife is a pure invention with no scriptural basis whatsoever. These

superstitious ideas about Mary have not only led to the dogma of the Immaculate Conception, mentioned above, but the Assumption of the Virgin Mary, a teaching that Mary was taken bodily to heaven, was declared dogma as late as 1950. And all of this Mariology and Mariolatry should serve a solemn warning to those who demand that Bible translation be guided by theological bias. Back to the Bible, to the original Hebrew and Greek! If we do not have time and ability to learn the languages, let us thank God for devout men like William Tyndale who said in an argument with a certain divine: "I defy the pope and all his laws" and added, "That if God spared him life, ere many years, he would cause a boy that drives the plough to know more of the scripture than he did" (John Foxe, *The Acts and Monuments of the Church*, p. 542).

The meaning of the Virgin Birth is significant! It means God with us: Emmanuel (Mt. 1:23; cf. Isa. 7:14; 8:8, 10). And that is what Jesus was and is and will be until "the close of the age" (Mt. 28:20, RSV). God comes to be with us in the birth of Christ, and God in Christ is always (cf. Rom. 8:31-39) with us in his Son whose life on earth stands between two great miracles of the Spirit: miraculous conception and miraculous resurrection.

## THE NATURE AND PROBLEMS OF BIBLICAL THEOLOGY

BY E. C. RUST

The past decades have seen a new concern with theology and with Biblical theology in particular. The period of historio-critical study has laid the foundations of new movements in Biblical hermeneutics, the interpretation of Biblical thought, and of an attempt to discover the ground and nature of Biblical authority and unity. During the hey-day of historio-critical preoccupation, it was fashionable to deny any essential unity in Biblical thought, to emphasize rather the diversity of theologies within it, to treat the Bible as a mere collection of books which served as the repository of the religious ideas of the Hebrew people and of the early Christian community, to seek for ideological and environmental influences in the surrounding peoples, and to disregard the supernatural element which is the essential affirmation of the Biblical writers themselves. Hence there was a search for religious and ideological patterns which were strongly parallel to those manifested in the Biblical writings. The tendency was to believe that the discovery of such patterns was an "explanation" of the presence of similar ones in the movement of Biblical thought. Furthermore, critical reconstructions were often radical, denying the faith in which the sources under consideration were written. Finally, the supreme category for interpreting Biblical thought was frequently that of evolution. The emphasis fell upon developing ideas in men's minds, not upon the divine activity and revelation. Indeed, revelation became synonymous with discovery, and the tendencies were often completely humanistic. The two-way traffic of Jacob's ladder, the divine initiative in revelation and the human response of faith, only too frequently became superseded by a picture of man's steady climb upwards out of the primeval slime to the noble monotheism of the eighth century prophets and so to the ethical teaching of the prophet of Galilee.

One thing is quite clear. None of us can return to the era before Biblical criticism, nor should we wish to do so.

The positive gains from historio-critical study are too many and too valuable for us to cast aside the diligent scientific investigations of several generations. What is far more important for us is that we should attempt to assess the relation of such gains and insights to the faith in which the Biblical books were written and the theological interpretations which they contain. It is here that the task of Biblical theological begins.

Traditionally theology has been a cold and logical formulation of the implications of the saving experience of God in Christ for the understanding of God, of man and of the Church. The nature and attributes of God, the divine image in man and the reality of sin, soteriology and Christology, ecclesiology and the Christian hope—these constituted the main divisions. The result was Systematic Theology, a highly technical and systematized formulation of Christian thought, rigid and formal in content, lacking the religious warmth and fervour of personal faith such as underlies and is expressed within the Biblical writings. Must Biblical theology be conceived along the same lines, as an attempt to systematize the various ideas about God and man, sin and salvation, the church and society, individual immortality and cosmic eschatology, which we find within the pages of Holy Scripture?

Such a question brings us face to face with the variety and diversity of Biblical thought. The great literary prophets and the apostolic writers have their own distinctive ways of thinking, and any attempt at systematization would ruin the rich insights and sometimes kaleidoscopic changes which are manifested as we survey the contents of the Bible. Furthermore, the Bible presents us with the historical experience of the Hebrew people and the Christian community across more than 1,200 years. Hence embedded in its later writings are earlier strata which represent more primitive ways of thinking. If we take the Old Testament alone, where are we to find the norm for the theology of its writings? We might strike an arbitrary cross-section, say with the Priestly writers, and regard their theological



schemata as the final standard. But then we have (in part side-tracked) the rich contribution of the prophetic consciousness by almost undue emphasis upon the sacrificial system and priestly ritual. Again, in the New Testament, whose theological categories are we to take as our standard? Is it to be those of Paul or those of John? Where do Peter and the Synoptic Evangelists, the Seer of Revelation and the author of Hebrews fit into any attempt to derive a systematic theology of the New Testament? Can we, dare we, assume, one to be the norm? Would it not be better to accept the diversity and leave it there? Such are the problems which we have to face. Let us remember that they arise because the Bible itself is the deposit of centuries of experience of the living God, as in crisis after crisis he worked out his redemptive plan. If we are concerned with the movement of his purpose, with his activity (and that is the Biblical note), then we may expect that the unity of Biblical theology will rest in the consistency of the divine will and redemptive activity rather than in any rational systematization.

It is, of course, a sheer necessity that Biblical theology should have some degree of systematization. Professor Millar Burrows, who rigorously follows such a method, comments significantly that "the most regrettable consequence of such a treatment is the loss of the majestic, dramatic sweep of the divine revelation in history as presented in the Bible. There the Word becomes flesh, with spirit and life; here (his book) it is reduced to dry bones, or at best an X-ray photograph of the living body."<sup>1</sup>

The matter is peculiarly acute in the case of the Old Testament, and, in part, it crystallizes around the alternative—either a history of Hebrew religion or a theology of the Old Testament. The first alternative marked the heyday of liberal critical studies. It tended to view the religious experience of the Hebrew people from the purely human angle, in terms of the development of religious ideas,

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1. Millar Burrows, *An Outline of Biblical Theology*, 1946, p. vii.

as the story of man's discovery. Furthermore, it employed evolutionary categories in a sphere to which they could not be legitimately applied. It had the merit of recognizing the nature of Biblical religion as historical revelation, but it tended often to forget that it was the result of divine activity and to stress the human aspect. The second alternative can easily degenerate into what we have already rejected, a systematization in which the emphasis falls upon a series of theological propositions about God, man, and salvation. These propositions, stated topically and not chronologically, leave us further removed than even the study of historical development from the rich experience and vibrant faith of the Hebrew people.

The late Dr. H. Wheeler Robinson recognized the dilemma, like so many others in our time, and was seeking for a synthesis of the two approaches. He evidently felt that theology had to be stated topically in propositional form, and yet, as he noted in his brilliant posthumous volume, *Inspiration and Revelation in the Old Testament*, such a theology will "become still more abstract and remote from the once living, vibrating, and dynamic religion of Israel."<sup>2</sup> The father of much of our modern concern with Old Testament Theology was A. B. Davidson. In his posthumous volume, *The Theology of the Old Testament*, published in 1904, he proved himself a prophet of many later developments. He set the issues clearly—though he did not always resolve them—in a volume which was badly edited after his death. He rejected the customary divisions of systematic theology—*theology, anthropology, soteriology*—as being "to abstract for a subject like ours. What we meet with in the Old Testament are two concrete subjects and their relation. The two are Jehovah, God of Israel, on the one hand, and Israel, the people of Jehovah, on the other. and the third part, which is given in the other two, is their relation to one another. And it is obvious that the dominat-

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2. H. W. Robinson, *Inspiration and Revelation in the Old Testament*, 1946, p. 281.

ing or creative factor in the relation is Jehovah."<sup>3</sup> Unfortunately he himself fell back, in the later pages of his volume, in to the abstract division which he had rejected. It is significant, however, that the position he here adumbrates was taken up by H. Wheeler Robinson in the volume just cited. Principal Robinson there deals with the religious experience of the Hebrew people under the three headings—God and Nature, God and Man, God and History, and then considers in turn the function of prophet, priest, and wisdom writer in the movement of the divine revelation.

Otto Procksch, in his monumental *Theologie des Alten Testaments*, another posthumous volume, shows a similar concern to retain the historical aspect of revelation. The first part of his book consists of a study of the revelatory moments of Israel's history and of the deepening insights of faith in the living God. In the second part, he seeks to give a systematic discussion of Israel's religious thought under the headings, God and world, God and people, God and man. Thereby he seeks to preserve the real and vital relation to God out of which the religious ideas were brought to birth. Walker E. Eichrodt, in his important three volume work, *Die Theologie des Alten Testaments*, likewise seeks to balance historical movement and revelation with abstract systematization by retaining the same relational scheme—God and people, God and world, God and man. The revelation of God is given in definite concrete relationships, which the traditional and abstract scheme of theology ignores.

At once one problem begins to take shape, so far as the Old Testament is concerned. We do not want an abstract systematization. We have to recognize the significance of a historical revelation. But can we even systematize the Old Testament at all theologically? Is it not rather a collection of diverse beliefs and ideas, which may be studied in relation to various points in Hebrew history, but which lack unity? If they do possess a unity, then where is the unity to be found? If we do not find a unity, then we can only write a

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3. A. B. Davidson, *The Theology of the Old Testament*, 1904, p. 13.

history of the various beliefs about God and man which were held at different stages in the life of Israel. We shall, in fact, fall back upon some kind of history of Israelite religion. Since this of itself will never prove satisfactory, we shall seek for explanations of these religious beliefs, either in terms of the evolution of man's religious consciousness, or by seeking for parallels and contributing influences in the religious milieu of the ancient east, or in both. No reputable scholarship can ignore the way in which the heathen environment of the Hebrew people contributed to the formulation of their religious experience and influenced their stock of ideas. No discussion of Old Testament Theology can afford to leave such conditioning factors out of account. It is quite another thing to assume that they were determinative agents in Israel's religion, and that Hebrew beliefs were borrowed wholesale from other Semitic peoples and from the civilizations and cultures of the near eastern area. It is here that the Hebrew emphasis upon existential encounter between a people and the living God and upon a saving revelation must be taken into account. Before we seek to understand the theology of the Old Testament and search for its underlying unity, we must stand sympathetically where the Old Testament writers stand. As our argument moves on, we shall see that the same holds true of the New Testament.

So our first point will be that a critical interpretation and assessment of Biblical theology must work within the framework set by the existential faith of the Biblical writers themselves. No Biblical theologian can avoid the implications of a philosophy of history. The Biblical critic cannot speak about the "bare facts," for historical facts are never "bare" actualities. They consist of an intimate blending of historical actuality and interpretative insight. All recorded history is based upon some principle of selection which is presupposed in the arrangement and evaluation of the temporal happenings. Eichrodt insists that every science involves a subjective element. That is true even at the level of the physical sciences. There, too, the units used and the quantities measured are determined by certain presupposi-



tions about the nature of reality, as for example the faith in the conservation of energy. There is no such thing as absolute objectivity. There is always a selective and interpretative principle at work by which evidence is evaluated, accepted or discarded. The historian, as modern discussions of the philosophy of history have made plain, cannot avoid such a subjective element. Dilthey has reminded us that historical understanding involves a sympathetic projection of ourselves into the consciousness and personal life of any historical figure.<sup>4</sup> There must be a bond of sympathy and understanding between the historian and the sphere of his research. Once that is admitted, a principle of selection will come into play.

This holds of the Old Testament. The historical actualities of the Hebrew story have been linked up interpretatively in the prophetic consciousness with the activity of the living God. The various strata into which the Old Testament can be analyzed reveal the same interpretative faith at work. This faith is the conviction that the living God is working in history to shape and mold a people for himself, working in judgment and in mercy to bring them into accord with his will. Such a conviction sprang out of an encounter with the living God within the stream of historical events which showed him to be a just God and Savior. If we do not sympathetically share in their faith, if we do not see the living God encountering a people in history and working through the interpretative insights of the prophetic consciousness, we shall not recognize the true significance of the ideas that they employ nor truly understand their theological thought. The degree to which we too have encountered the living God savingly within the same stream of events with which they were concerned, will determine how much we find unity amid the diversity of Old Testament thought. As Dr. H. W. Robinson has written: "Let us constantly remind ourselves that this religion, like any other,

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4. Cf. H. A. Hodges, *Wilhelm Dilthey, An Introduction*, 1944, pp. 11ff. Also, Wilhelm Dilthey, *Gesammelte Schriften*, VII, S. 191ff.

can be understood only from within, or through a sympathy that makes us its 'resident aliens' (*gerim*)."<sup>5</sup>

Now it is true that we are not Jews but Christian theologians, and that our understanding of the Old Testament will be colored by the consummated experience of the living God as a just God and a Savior, to which the New Testament pages bear testimony. We shall not read the Old Testament as scientific rationalists who believe that everything in the religious consciousness of the Hebrew people is subject to natural explanation in terms of the psychology of the human species and of the religious practices and beliefs of the surrounding peoples. If we do, it will be because we have already prejudged the issue by deciding that the living God was not in Christ nor in the story of the Hebrew race in any unique and saving way, and that he does not encounter men savingly today because of what he wrought then. In other words, we shall not have taken up the Christian attitude to the history of Israel and the coming of Jesus of Nazareth, to the stream of events to which the Biblical writers testify. Equally we cannot read the Old Testament as Jews who believe that Rabbinical Judaism was the natural outcome of the Old Testament story and that its inner unity must be sought in the Law of Moses. We stand as those who have found a grace that has passed beyond Law in its saving work for us sinners, and we read the Old Testament in terms of that grace, to which we find the prophets bearing testimony. We understand the priestly system as the noblest spirits among the psalmists did, and we find companionship in our understanding of the Old Testament thought with the inner and spiritual remnant by which the living faith of Israel was sustained. We see the true goal of the old covenant and its historical revelation in the coming of Jesus Christ our Lord. We dare to believe that His coming is the inner meaning of all the crises through which the Hebrew people passed and which were interpreted through the prophetic consciousness.

The New Testament presents us with similar issues. It is written by men of faith who have taken up a certain

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5. *Op. cit.*, pp. 281f.

existential attitude of Jesus of Nazareth as God's mighty and saving act. There is, of course, a diversity of thought and categories, and it is easy enough to stress the diversity, to speak of New Testament theologies and deny any essential unity. Yet this is only to belie the underlying common attitude of faith. Each writer, in his own distinctive way, is affirming that Jesus of Nazareth is on the divine side of reality, that he is Savior and Lord. The Biblical witnesses reveal no dichotomy between the simple peasant prophet of the hillsides of Galilee and the theological figure of the apostolic writers. The former is a figment of our imagination, because, in our rational arrogance, we think we can comprehend the revelation of God better than those who witnessed the life, death and resurrection of the Word made flesh. The Synoptists, as much as the rest of the New Testament writers, have a common inner relationship and commitment to Jesus Christ as Savior and Lord. We may expect to find, not a distinction between the religion of Jesus and the religion about him, a purely artificial result of our own rationalism, but rather that the differing categories are all attempts to interpret the same fundamenal standpoint of faith. There would seem to be some evidence of an underlying common pattern in what the New Testament writers say about Jesus Christ. Once more we find ourselves facing the fact of personal encounter with the living God in and through history.

What we have said carries its implications about Biblical criticism. The latter can never be unconditioned or objective. The Christian does not approach the Scriptures objectively. He just cannot. Those who say they do, usually seek to foist upon the Biblical material an interpretation wholly alien to that of the Biblical writers and more in keeping with twentieth century rationalism. They seek to explain away the evidence that does not fit their thesis, and to produce a picture of the Old Testament prophets or of the New Testament Christ which fits into modern naturalism or humanism. In so doing, they select their facts according to a basic faith-principle which is alien to the Christian com-

mitment to Jesus Christ as Saviour and Lord. They do not start as Christians. Now the Scriptures were written by men of faith, and they can be understood only by men of faith. Commitment to Christ is the guiding principle of a critical study of Scripture, and should govern our use of the historio-critical method. Even Biblical theologians have to make an existential judgment which guides their interpretation of the evidence, their sympathetic understanding of the Old Testament revelation and of its climacteric in Jesus Christ.

*Biblical Theology and 'Salvation-History'*

So we come to our second point. The inner unity of the Bible centers in the consistency of the divine revelation in history for us men and for our salvation. In a certain stream of historical events the living God has disclosed himself savingly to men. This stream of events culminates in the life, death and resurrection of Jesus Christ and in the emergence of the Christian Church. It begins with the calling of Abraham and passes through its first crisis in the deliverance of the Exodus and the making of the covenant on Horeb/Sinai. The successive events consist of an intimate blending of historical happening and prophetic interpretation, whereby the historical actuality becomes creative in the experience of the Hebrew people. Moses, by his interpretation of the crossing of the Red Sea, makes it a revelation of the living God, a significant and creative event in the life of Israel. The eighth century prophetic consciousness, wedded to the great historical movements of the time in Assyria and Palestine, brought the Hebrews into encounter with the living God who was fulfilling his purpose in and through his people. Deutero-Isaiah links up Cyrus with the divine purpose. On each occasion, the prophetic word is flung into the historical situation and transforms it, making evident the hidden presence of Jehovah, acting in judgment and in mercy. This was how the prophets themselves felt about the situation. To understand them sympathetically we must enter into their experience of confrontation by God in history. We do not understand the prophetic word aright



unless we have stood where they stood and share in their vibrant faith. We may, and even can, find parallels in non-Israelite religious sources, but there was a unique moral and spiritual element in their consciousness which we can understand and reverence only as, to some extent, we have their attitude of faith in a history-working God. No naturalistic or causal explanation, no pagan parallels, will suffice to account for their intense moral conviction. We cannot be content with any attempt to dismiss them as mere ecstasies, even though ecstatic elements were present, howbeit on the periphery of their consciousness. Jeremiah affords but one striking example of the intense spiritual insights, firm and rationally-held faith, inner moral convictions, which occupied the center of the prophetic consciousness. These served to keep him steady in the face of opposition from false prophets and offended fellow-countrymen.

Two characteristics mark the prophetic consciousness. It was at one time fashionable to speak of the prophets as religious innovators, pioneers of ethical monotheism. That would have surprised them. They refer again and again to one fixed point in history—the Exodus from Egypt and the covenant rite on Sinai. The God in whose name they speak is the One who has already wrought savingly in the history of Israel, and whose covenant-love, *chesedh*, will abide sure. They do not speak out of a vacuum or into one. Their God has already disclosed something of his will, and it is their task to relate that will to the situations of their own time. They are not intellectual gymnasts. They are men conscious of sharing in the faith attitude of past generations, and convinced that the same God is speaking to them still through the actual situations of history. Yet, not only do they refer to the past event when Jehovah called his son out of Egypt. They are also eschatological. They look forward increasingly to the final act of disclosure in which the divine purpose, of which they are so aware, will be finally unveiled and vindicated. They are realistic enough to recognize the blindness of Israel, its failure to respond to God's approach through the actualities of historical existence. Increasingly they fix

their eyes upon the final Day when he will open the blind eyes of Israel through a purging and saving activity in which judgment and mercy shall blend. No one can evade the future reference, the hope of an ideal ruler of the Davidic line who shall rule over a restored and obedient remnant of the people, the vision of a new covenant which shall replace the externalism of the old and recreate men's hearts from within, the hope of a good time coming when God will fulfill the destiny of Israel and make her a blessing to all peoples, when as Suffering Servant the righteous remnant of the people will bring the other nations near to God through its sacrifice, when at long last Jonah shall arise from the whale's belly and take the good news to Nineveh.

The culminating crisis in this stream of events was the birth, life, passion and resurrection of Jesus of Nazareth. He claimed that in Himself the Day of the Lord had broken in and the Age-to-Come had dawned. The early Christian witnesses, in diverse ways and with different categories of thought, affirm the same truth. He is the fulfillment of the hopes of the old covenant. In him the new covenant has become a reality. In his person the Suffering Servant has attained historical actuality, and through his sacrifice the promise to Abraham is being fulfilled. He is the Messiah of expectation, howbeit not a Messiah who comes with kingly glory, but one who is the servant of all, giving his life a ransom for the many. The New Testament gathers up the riches of the Old Testament Scriptures. It claims their fulfillment and final expression in the man Christ Jesus who is also Savior and Lord, Son of God and Son of Man.

### *Christ the Key to Biblical Theology*

This means in the third place, that Christ is the key to the unity of Scripture. He is the Lord of Scripture as he is the Lord of history and of life. The Old Testament can be understood finally only in terms of him. As Millar Burrows puts it: "The Bible presents not a uniform but a progressive revelation. Its true unity and final significance are to be found in the general direction and outcome of the process,

culminating in the supreme and central revelation of God in Christ."<sup>6</sup> The Old Testament is no mere collection of stories, often strange and unusual, and possessing only an archaeological interest. It shows us God making history through man's response to his gracious Word, creating situations which give a new direction to events, and so pointing forward to the final act of his mercy. It does not present us with timeless propositions about God nor with definitive statements of truth. It is concerned with God as dynamic and active, not as static being. That revelatory activity attains its full significance only when viewed in the light of its culmination in Jesus of Nazareth. Without Christ it is incomplete.

It can, of course, be argued that the natural outcome of the Old Testament is Judaism. It is certainly true that the roots of Judaism lie back in the Old Testament and in the same stream of prophetic religion as do those of Christianity. This should not surprise us, for throughout the Old Testament we find a tension between the prophetic and the priestly, the ethical and the cultic, the universalistic and the particularistic. Ezekiel's message of exclusive national salvation is strangely mingled with insights of spiritual depth, and is itself offset by Deutero-Isaiah's picture of the Suffering Servant. In the good purpose of God, indeed, it would appear that these tensions served their purpose within the movement of the divine revelation. The true insights and the false ideas, the divine promises and the misguided hopes, served but to show Israel's need of a Savior. Thus Sellin<sup>7</sup> has suggested that the tension was willed by God, and that the true faith of Israel developed against the background of a more popular one in which the emphasis fell upon the cultus and upon nationalistic exclusiveness. The prophetic insights contain strange mixtures of truth and error. The very incongruities they present served indeed to evoke the growing light which at last burst forth fully in Jesus of Nazareth.

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6. *Op. cit.*, p. 53.

7. *Alttestamentliche Theologie auf Religions geschichtlicher Grundlage*, 2, vols., 1933-36.

Judaism puts its emphasis upon the cultic and nationalistic stream of thought. Christianity is also selective. It sees Christ as both the fulfilment and the negation of the Old Testament faith and hope. It selects the true insights in the light of the Word made flesh. Thereby the New Testament is both continuous with the Old and also itself new. The new covenant fulfils the old, gathering up its insights and giving them a new and integrative meaning. Hence the contention of Eichrodt,<sup>8</sup> that the forward movement in the Old Testament is disregarded at peril in Biblical theology. There is an incompleteness about the revelation at every stage which points toward Jesus Christ. The Law finds its fulfilment in the deepest sense in the Gospel, and the old covenant on Sinai is both fulfilled and abrogated in the new covenant of Christ's outpoured life. For Procksch too,<sup>9</sup> Christ is the midpoint of history and of Biblical history in particular. He is the center of all the historical coordinates. Procksch views the Old Testament as the background of the Incarnation, and is careful to point out that Jesus offers, not a new God, but a new and saving knowledge of the God of Israel. Without Him, the Old Testament is a torso without a head. Through him the Old and New Testaments are bound indissolubly together. He is the focus of the Old Testament, only partially discerned within its testimony, because purely nationalistic hopes obscure it. When he is fully manifested and actualized in history, the New Testament witnesses point to him as the Morning Star.

This does not mean that we should indulge in typological exegesis of the Old Testament to the extent advocated by Wilhelm Vischer.<sup>10</sup> Everywhere this Swiss theologian looks for types of that which was to come. He rightly points out that "when the New Testament declares that Jesus is the Christ it immediately refers us to the Old: Learn there what 'Christ' means."<sup>11</sup> The early preaching of the New Testament

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8. *Theologie des Alten Testament*, I, 1933, Forward S. 1ff.

9. *Theologie des Alten Testament*, 1950, S. 7ff.

10. *Das Christzeugnis des Alten Testaments*, E. T., *The Witness of the Old Testament to Christ*, 1949.

11. *Ibid.*, p. 30.



church emphasized that Jesus is the Messiah of the Old Testament Scriptures. Hence, Vischer declares, those Scriptures can only rightly belong to and be understood by those who believe him to be the Messiah. The Old Testament is Christian Scripture belonging to the church. "If Jesus is really the hidden meaning of Old Testament Scripture, an honest philological exegesis cannot fail to stumble across this truth; not in the sense that it directly finds Jesus there, but in the sense that it would be led to affirm that the thoughts expressed and the stories narrated in the Old Testament, as they are transmitted in the Bible, point towards the crucified Jesus; that the Christ Jesus of the New Testament stands precisely at the vanishing point of Old Testament perspective."<sup>12</sup> He calls for what we may style a theological exegesis of the Old Testament pages, and this needs to be undertaken. But he strains the exegesis often to breaking point in seeking for possible analogies. He compares Joseph with Jesus and finds in him a type of the One who was to come. "Joseph sold by his brothers' hatred and envy into a strange land, saves not only Israel but Egypt also. That is a prophetic prelude to the salvation of the world by the Suffering Servant of God, Israel, which is fulfilled in the One Brother who was rejected by all the sons of Israel and sold for thirty pieces of silver, Jesus Christ."<sup>13</sup> He identifies the mysterious angelic visitor who wrestled with Jacob at Penuel as our Lord Jesus Christ.<sup>14</sup> He likens Israel's crossing of Jordan into the promised land under the leadership of Joshua (Jesus) to the baptism at Jordan whereby John prepared the way for a greater Jesus.<sup>15</sup> This may be magnificent preaching, but it is not sound theology. Sometimes one wonders whether, for Vischer, the whole truth is not contained there in the Old Testament, whether Christ need really have come, whether Vischer is really concerned with the historical actuality of the Incarnation. He tells us that we must go to the Old Testament to discover what the

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12. *Ibid.*, p. 28.

13. *Ibid.*, p. 157.

14. *Ibid.*, p. 153.

15. *Das Christzeugnis des Alten Testament*, II, 1942, S. 40ff.

Christ is, but surely the New Testament pages give a new significance to Messiahship. Jesus took to himself the imagery of the Old Testament hopes, but radically transformed them. Nowhere in the testimony of the old covenant do we find the expectation of the suffering Messiah, and yet that is precisely what he claimed to be. He drew unto himself, and gave synthesis to, the Old Testament hopes. In fulfilling those expectations he also transcended them. The New Testament witnesses not only identify the Messiah. They declare a new and deeper significance for his mission.

A. G. Hebert<sup>16</sup> recognizes this last truth, none more so, but he likewise seeks to dabble in the mystical and typological. He, in part, assumes with Phythian Adams that there is a repetition of patterns in the Old and New Testaments.<sup>17</sup> These patterns were within the divine plan and mind, and repeat themselves in a more spiritual way in the new covenant, where indeed they are fulfilled. In the Old Testament there is a movement from the material plane to the spiritual, and this is completed in the New Testament. The process of redemption of the people of the old covenant portrays a pattern which is repeated in the Church of the new covenant. The pattern of the Exodus points to the final exodus of the Cross and the empty tomb. The present writer believes this homology to be true, and yet there is a danger with such ways of thought. We can become so pre-occupied with the search for patterns that we may find our explanation of unity in them and become prisoners within their rigidity. There is no need to deny that God may show a certain repetitive pattern in his redemptive activity. There is a consistency about the divine purpose which may result in homologues between the stage of preparation and the stage of fulfilment. Yet, finally, God is sovereign Lord, acting in absolute freedom. His purpose cannot be imprisoned within rigid patterns that delimit his free activity. We cannot base the unity of Biblical thought upon any search for homologous

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16. *The Throne of David*, 1941.

17. *The Fulness of Israel*, 1938. *The People and the Presence*, 1942.

patterns. It must center in the living Christ who is Lord of Scripture, and who gathers into himself all the riches of the Old Testament, without being bound by them. Perhaps the attraction of this search for homologues is that it can be used indiscriminately to prove anything under heaven, including episcopacy and the mass. Hebert is on the whole balanced, even though he does err at this point. He does, moreover, reject the fanciful and allegorical type of interpretation. The weakness is that he has become a prisoner of his own thesis, and, in so doing, he imprisons the living God with whose activity in history he is so concerned.

The emphasis on the activity of the living God which is brought to a focus in Jesus Christ allows us to understand the diversity in unity of Biblical thought. The New Testament conviction of the pre-existent Christ safeguards the belief that his coming was prepared for in the purpose of God and that in some way his Spirit was already at work speaking through the Old Testament prophets as Peter declares. The eternal Logos is the light of all men, and his activity among his own made possible that fulness of time when the Word was made flesh and tabernacled among us, full of grace and truth. We cannot say that the prophets foresaw the historical Christ. Yet they were illuminated by his Spirit. They glimpsed enough of the Father's purpose to declare truths and employ images which were ultimately actualized in history when that purpose was fulfilled in Jesus Christ. God testified beforehand, by the Spirit of his Son, to the glory of the Incarnate Lord.

### *The Church and the Unity of Scripture*

In the fourth place, this unity in diversity, which lies at the basis of Scripture, was preserved and safeguarded within two communities—the community of old Israel and the fellowship of the new Israel, the church. The Old Testament sees the activity of God as concerned with the creation of a people, and the writings of the Old Testament were created and preserved within that people. The *dramatis personae* of the Old Testament are God and Israel. The

writings enshrine the common faith of a community. Increasingly, with the passage of the years, we find the emergence of a remnant, *an ecclesiola in ecclesia*, which preserved intact the covenant-faith of Israel and treasured in its heart the belief that the God who has wrought mightily would redeem his promises to the fathers. Already, in Elijah's contemporaries who had not bowed the knee to Meelkart, we see this inner group. We find it again in Isaiah's band of disciples, among whom he bound up his prophecy, inscribed upon a roll. The Scandinavian School may well be right when one sees such a group as the conservers of the prophetic messages, at first by oral tradition and later in written form. The fact that such groups could thus preserve the diversity of thought is tantamount to the recognition that, for them, the diversity expressed a common attitude of faith to the God of Israel. The images were many and various, but they figured a common attitude to the living God and a common hope. It would seem that to such a group we must look for the Book of Deuteronomy, the Deuteronomic and Priestly interpretations of Israel's history, as well as the earlier efforts of the Yahwistic and Elohist Schools, and the piety of the Psalms. Is it fanciful to see within such groups the Spirit of God at work, safeguarding in pious hearts the essential faith in Jehovah, the remembrance of his mighty acts, the hope of His coming glory? The Biblical writers are more aware of this safeguarding activity within the community of the Spirit than are we in this materialistic age.

It would seem reasonable to assume that with the passage of the years, there was increasing agreement, at every stage of revelatory activity, as to the kind of God with whom Israel has to do. Hence there would be an increasing tendency to round off the canon of the Old Testament Scriptures, as the prophetic consciousness waned, at least so far as the Law and the prophets were concerned. The canon was rounded off because of a common testimony to the nature and activity of Israel's God. By this time the teachings of the prophets, faithfully preserved by the groups of dis-



ciples, had permeated the common life of the community and had become the accepted kernel of the people's religion, howbeit with elements which were not eliminated and contradictions which waited until the rising of the Morning Star. By this time, the ancient laws of Israel had been collected and codified, and a serious attempt was made to reconstruct the whole community upon the basis of the Law of Jehovah by making it central in the life and ritual of the Jews. So we find the books of the Old Testament selected and canonized on the basis of their testimony to the common covenant-faith to which Jewry was heir.

When we turn to the New Testament, we find the same safeguarding activity at work. It was in the worship and witness of the early church that the records about the Christ were preserved, as the more reasonable Form Critics remind us. The community did not create these stories and sayings. It rather preserved and selected those which were of value in its preaching and witness. The various letters were addressed to local Christian communities and preserved because they testified to and reinforced the common faith in Jesus Christ as Savior and Lord. And note the use of 'Christ', Messiah, for the Old Testament also played its part in this. Once more we may see the work of the Holy Spirit, guiding the new Israel in the selection and preservation of the basic documents upon which its life could be built, because these established and confirmed and testified to the common experience of Christian hearts.

Once we recognize this, we can see how the diversity would find its place within the unity of the common faith. Believing in the freedom of the Spirit and appealing to individual faith and decision, the Christ Church could find a place for many diverse categories of interpretation and different theological schemes, provided all sought to do honor to Christ and did not belittle the salvation he had wrought. The warnings against false teachers, which recur in the letters, are reminders that the New Testament Church had no easy path to pursue, any more than had the prophets of the old covenant in their conflict with false prophets. As

the years passed and this menace increased, it became more than ever necessary for the community to collect and preserve the essential Gospels and the letters which clearly and unequivocally testified to the reality of God's salvation in Jesus. Amid the diversity we, as they, may find a unanimity of testimony which the Church safeguarded by the guidance of the Spirit of Christ.

*The Kerygmatic Nature of Biblical Theology*

What then distinguishes Biblical theology? I believe that C. H. Dodd and G. E. Wright are correct when they find this in *kerygma*, 'preaching'. Biblical theology is kerygmatic. Dodd finds this in the New Testament.<sup>18</sup> Wright finds it in the Old.<sup>91</sup>

Let us consider the New Testament first. C. H. Dodd finds a common pattern in the primitive preaching, as recorded in the Acts of the Apostles and in the pre-Pauline fragments in the epistles of the great apostle. This preaching is basically a message of salvation and it consisted of

1. The claim that this Gospel was the fulfillment of of Old Testament prophecy.
2. The historical setting forth of the life, death and resurrection of Jesus of Nazareth as one comprehensive and final mighty act of God for us men and for our salvation.
3. The summons to repent and believe on Jesus Christ unto the forgiveness of sins.

Dodd and A. M. Hunter have shown how the Synoptic Gospels are really extensions of this primitive kerygma, and how it is the foundation of the thought of Paul, of the author of Hebrews, of the Johannine writings, and of Peter.<sup>20</sup> Here, at least, is a common thread which runs through the New Testament. There was a common Gospel. It was not good

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18. C. H. Dodd, *The Apostolic Preaching and Its Developments*, 1936.

19. G. E. Wright, *The God Who Acts*, 1952, especially pp. 33ff and 70ff.

20. A. M. Hunter, *The Unity of the New Testament*, 1943.

advice. It was good news. It declared primarily, not a series of ethical precepts, but a way of salvation. It did not separate off the Sermon on the Mount or concentrate upon the Fatherhood of God and the brotherhood of man. It testified to One who was more than a gentle prophet of Galilee, who was greater than the prophets, and who was conscious of his vocation as suffering Messiah through whom the true Israel of God was to be created. P. T. Forsyth wrote: "There was no universal theological formula, there was not an orthodoxy, but certainly there was a common apostolic Gospel, a *kerygma*."<sup>21</sup> Yet another example of the prophetic insight of that great theologian!

A. M. Hunter goes too far often in seeking for a common pattern. He agrees with Vincent Taylor<sup>22</sup> in finding the common pattern of sacrifice as the inner meaning of the death of Christ. It is doubtful whether this can be justified. Paul and the Seer of Revelation clearly thought of the Cross also as a dramatic conflict with the powers of darkness, and this was evidently present in the mind of our Lord Himself, whilst it is hinted at by the *Auctor ad Hebraeos* and by John. Again, Hunter follows Newton Flew's brilliant analysis of the early ecclesiology.<sup>23</sup> He finds a common problem in the midst of the various images and categories used to describe the Church. It is basically regarded as the New Israel, the people of God, the heir of the promises to the old Israel, the community of the Age-to-Come upon which the Spirit has been poured out. Here we can see one definite underlying pattern. Finally, Hunter wants one essential Christology. Here there is such diversity that we doubt whether he has established his case. It is probable that we have a nascent adoptionist Christology in the primitive preaching of the Acts of the Apostles, although the full implications and dangers of this had not been realized or even explored. Paul, John, and the later writers stress both the full hu-

21. *The Principle of Authority*, 1952, p. 127, quoted in A. M. Hunter, *Ibid.*, p. 30.

22. *Jesus and His Sacrifice*, 1937. *The Movement in New Testament New Testament Teaching*, 1940.

23. *Jesus and His Church*, 1938.

manity and the pre-existence of the Christ. All are one in affirming that Jesus stands upon the divine side of reality, even though they have not worked out all that this implies. This common attitude that he at least stands alongside of God shines through all of their varied categories and images, most of which have been taken from and shaped within the workshop of the old covenant.

All this is an attempt to go beyond the common *kerygma* to at least a common pattern of theological confession, but this must not be pressed too far. What we have just said makes the diversity at least evident. What is basic is the common Gospel. The implications of that Gospel show at least this measure of agreement. The New Testament writers cannot be satisfied with any picture of Christ as merely Leader and Example, although they recognize this aspect. He is not portrayed for us as the supreme example of human achievement whose faith we may imitate. He stands forth as One who brings the divine forgiveness to those who commit themselves to him in faith, and as One who thereby translates sinful men into a new and empowered way of life. As such, the New Testament witnesses pass beyond the thought of him as merely a man among men, holy and full manhood though he had. In him, God is personally and savingly present. This is their confession, and they seek, in all the diversity of their thought, to give this expression. Their Christology is *kerygmatic*.

What are we to say of the Old Testament? Wright contends that basically the Old Testament theology too is confessional, *kerygmatic*.<sup>24</sup> He will have nothing to do with attempts to systematize Biblical thought into rigidity. It must not be forced into the molds required by traditional dogmatics. "No system of propositions can deal adequately with the inner dynamics of Biblical faith." Biblical theology is not a history of Biblical ideas nor a cross-section of those ideas systematized according to the requirements of dogmatic theology. It is concerned with history as the arena

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24. *The God Who Acts*, 1952.



of God's activity. Israel's faith is a certain attitude to historical events which are regarded as the focal points of God's activity. Its theology is not abstract and propositional. Therefore, "Biblical theology is the confessional rehearsal of history together with the inferences drawn from it." It is fundamentally an interpretation of history and all its theology is history-centered. The nature of the living God is therefore described in relation to those acts which disclose him to the prophetic consciousness, and not in abstract philosophical propositions. The whole outlook is existential, rather than ontological. Sin is dealt with in terms of living rebellion and its universality is discussed in the terms of a myth. Salvation is no mystic flight of the alone to the alone. It is an experience made real through historic acts, bound up with the actualities of existence in this world, and interpreted in dynamic terms. God is no Unmoved Mover, no abstract self-sufficient Being. He is not he who is, but he who acts, who is known through what he does. It is significant that the core of the Deuteronomic Code is kerygmatic, two confessions of God's saving activity in history—6:20-24; 26:5-9. Gerhard von Rad in an able discussion of form criticism in the Hexateuchal sources, contends that the core of the Hexateuch is a kerygmatic confession or proclamation, in which the emphasis falls upon the deliverance at the Exodus and the gift of the land, with sometimes the inclusion of the election of Abraham, as in Joshua 24:2-13.<sup>25</sup> We have suggested already that the prophets operated within the framework of such an attitude to the history of the past. The significant use of the phrase "at that time" in reference to the Exodus also indicates the importance of this past deliverance in the faith of Israel. This phrase is frequent in Deuteronomy. The prophets enriched the reference to the past by adding the eschatological note and the Messianic hope, in the light of their own and contemporary experience. The Deuteronomic and Priestly schools of his-

25. Gerhard von Rad, *Das Formgeschichtliche Problem des Hexateuchs*, 1938. *Das Erste Buch Mose 1-12*, *Das Alte Testament Deutsch*, 1949, s. 7ff. cited in G. E. Wright, *op. cit.*, p. 70. *Deuteronomium Studien*, 1947, E. T. *Studies in Deuteronomy*, 1953, also rewards study.

torians sought to interpret history in terms of inferences drawn from such a kerygmatic confession. The psalmists made it central in the response of the sanctuary. Only the wise men tend to fall outside this unity because, as Wright remarks, for them the kerygmatic core was of little, if any, significance. Just as the Gospels are expansions of the primitive *kerygma* of the Church, so the various sources of the Hexateuch are expansions of the confessional *kerygma* of those mighty acts of God wherein Israel was constituted a nation.

It would seem to me that Wright has established his case. If so, how are we to develop a Biblical theology? Let us note that the Old Testament kerygmatic confession links on to that of the New Testament. It looks forward to the Davidic Messiah. The New Testament *kerygma* commences with the assertion that the Christ is the fulfiller of the promises to Israel. The election of Abraham issues in the coming of Jesus. The covenant on Sinai is fulfilled in the new covenant of Christ's outpoured life. The old Jerusalem is replaced by the city not made with hands. The Israel created at Sinai as a people for God's inheritance hands on its heritage to the New Israel, the Church. The basic confession from which all Biblical theology springs is the evaluation of the election of Israel, the deliverance of the Exodus, the covenant on Sinai, the Davidic monarchy, and the establishment in the land. Within this basic confession the prophetic consciousness takes its rise, and the prophets work within its framework. Their eschatological hope points forward to the final great event in which the promises of the first Exodus and covenant are fulfilled in the Exodus of the Cross and the empty tomb and in the new covenant of Christ's blood. Within such a setting forth of the basic confession of faith, the Biblical theologian may hope to set forth an interpretation of the existential categories it employs and of the implications for the nature of God and of man, for the divine salvation and human sin, for the Church. He will find that the ideas of election and the covenant will be inescapably central as Eichrodt and others maintain. Because he is

dealing with successive historial crises as divine acts of revelation and redemption, he will have to recognize developing insights into, and often diverse understandings of, implications of that covenant relation in the Old Testament and of its consummation in the New Testament. Here his study will partake of the nature of a history of religion, but he will let the divine revelation in history and its crises be his guide. He will not employ any causative ideas borrowed from other presuppositions than the confessional faith, in which the Bible was written and in which he too stands. For him Christ must be the Lord of Scripture and the Lord of his attempt to interpret the Biblical thought. He will see the contributions of other religions, not as causative, but as drawn up into the central confessional faith and thereby enriching it. He will have to concern himself with the various aspects sectionalized in systematic theology, but he must keep himself at the existential and kerygmatic level of the Scriptures. Hence he will move within the aegis of the dynamic view of God as acting, the living God. He will make the divine-human encounter central, not seeking to treat the two parties concerned in isolation. Hence he will try with Davidson, Procksch, Eichrodt, and H. W. Robinson to deal with God and the world, God and man, God and history, rather than the arid and abstract divisions of theology, anthropology, soteriology, ecclesiology, and eschatology. Indeed, the last—eschatology—will dominate every phase of his thought, as current research increasingly shows. The projection of such a scheme forward into the New Testament realm, as the realm of promise, would be a natural transition. There it would no longer be Israel that would be central, but Christ himself. He is the embodiment of both the remnant conception and the Messianic hope. He, as Mediator, will thus be related to the church and individual men.

# Book Reviews

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**Primer on Roman Catholicism for Protestants.** By Stanley I. Stuber. Association Press, New York. 1953. 276 pages. \$2.50.

Such a book as this is greatly to be desired at this time. The Roman Church is engaged in its most aggressive campaign for winning the allegiance of Americans and for incorporating America in the circle of its positive influence and ultimate control. Protestants are more and more being made aware of their responsibility for maintaining the freedom and accepting the responsibility of their strategic standing in America and for the whole world. It is highly important for Protestants to take a truly Christian attitude in the inevitable competition and conflict between two radically different concepts of the nature, the functions and the destiny of the Christian gospel. It is equally important that our methods and means of meeting the Catholic questions shall be truly and consistently Christian.

Of first importance in this great matter is accurate information, thorough understanding and honest discrimination. These are not easy to attain nor easy to apply and adhere to consistently.

This "Primer," which only relatively corresponds to so modest a title, meets the current need in all essential aspects. Dr. Stuber is a scholar, careful and sincere student of history and of current conditions and trends. Notwithstanding his deep concern he has a remarkable capacity for objectivity. He realizes that successful exposition and propagation of a free gospel and a true Christianity require that emotionalism shall always be subordinated to truth, fact and reality. It is important that Protestants, all evangelical Christians, shall thoroughly understand their own principles and equally shall have accurate understanding of facts concerning Roman Catholicism. All abuse and all excitement to emotional antagonism must be carefully avoided. This is fully exemplified in Dr. Stuber's book. Any informed Catholic would see and should be pleased to see that the teachings of his Church are set forth in this book with entire fairness. If anything, the author has over-reached the requirements for honesty and courtesy at some places.

The writing and the arrangement, the outlines and notations are all such as to make this a ready handbook for all interested students and workers. Here and there one might think the form of statement could be improved. But in so brief a treatment of so large a subject there are inevitably summary statements which need amplification or clarification. On the whole and for its purpose this is a superior piece of work, one that ought to be welcomed by thousands of evangelicals and ought to be carefully studied by Roman Catholics as well.

W. O. Carver



**The Baptist Faith and Roman Catholicism.** By Wendell Holmes Rone. Kingsport, Tennessee: The Kingsport Press, Inc., 1952. 287 pages.

Appreciation and reservations commingle and conflict in the reading of a debated issue by a devoted friend. Wendell Holmes Rone, pastor of the First Baptist Church of Middlesboro, Kentucky, by his genial personality and genuine interest in an important subject has frequently inspired admiration and friendship. With both pleasure and profit the pages of his book have been given the most honest evaluation of which the reviewer is capable.

On two topics the author is especially good. First, there is no doubt that the seat of authority must be found in religion. In the Baptist faith this seat of authority is "a Person, Jesus Christ, speaking through an infallible record as God's inspired revelation to men" (p. 1), although there are some questions whether Rone has always supported the supremacy of the Scriptures with the best exegesis (e.g., p. 4). Second, the assurance of salvation is a point of great difference in the Baptist and Roman Catholic views of salvation. Certainly any view of salvation that "leaves its most devout people shrouded in a spiritual fog of impenetrable gloom" (p. 71) is not the faith of the New Testament.

There are other topics, however, where the author is vulnerable on either historical or biblical grounds. Is the principle of "Scriptural Salvation and Scriptural Baptism" (pp. 40f., 54, 114) adequate "to define a New Testament Church"? On this principle the author is able to make Baptist progenitors of the adoptionist Armenian sect known as Paulicians. According to *The Key of Truth* (edited by F. C. Conybeare, Oxford, 1898) the movement claimed to be "the universal and apostolic church" (ch. 1), but it is certain that they were Unitarian heretics who regarded Jesus a mere creature who was adopted as God's son at the age of thirty (ch. 2). They are traced to Paul of Samosata in the third century and a certain Constantine in the seventh century who, when transplanted to Thrace by Emperor Constantine V, gave rise to the dualistic sect of Bogomils. Bogomils became known as Patarenes in Bosnia-Herzegovina and seemed to have influenced the Cathari and Albigenses in Southern France. The distinctive tenet that holds these groups together is dualism, the most deadly heresy of early Christianity. How a historian can see "the Baptist faith" in these groups in the light of Matthew Spinka's *Christianity in the Balkans* (1933) is beyond the comprehension of the reviewer. And along with these dualistic sects Baptists are again asked to see themselves in the ecstatic primitivism of Montanism. The sources (See Henry Bettenson, *Documents of the Christian Church*, pp. 108f.) reveal a movement more like "Sister" Aimee Semple McPherson's International Church of the Foursquare Gospel than the Landmarkism advocated by this book. Novatus and Donatus were simply Roman Catholic schismatics

(G. G. Willis, *St. Augustine and the Donatist Schism*, S.P.C.K., 1950). They resemble Baptists no more than they resemble many other evangelical groups, and they certainly had no organic connections with English Baptists (W. H. C. Frend, *The Donatist Church*, Oxford, 1952). If this connection is sought in the Waldensian Movement it can only be said that such a movement also came out of Roman Catholicism and in its pre-Reformation stages rejected nothing from Rome but a papal prohibition against lay preaching (A. J. D. Farrer, "The Medieval Waldenses and the Early English Baptists," in E. A. Payne, Ed., *Studies in History and Religion*, pp. 207-228). According to the sources furnished by Gui and Dollinger, they accepted the ideals of a monasticism based on poverty, seven sacraments including baptismal regeneration, and transubstantiation. Their chief protest was against the life, not the doctrine of Romanism. The Anabaptists were nearest to Baptists in beliefs, but it must be admitted that they were simply the left wing of the Reformation. The leaders of the movement came out of the Roman Catholic Church just as Luther, Zwingli and other reformers did. There is also evidence that there are important differences between Anabaptists and Baptists on the mode of baptism, the Christian life, and eschatology. Furthermore, there is no evidence of organic connection between Anabaptists and Baptists. Franklin H. Littell, in his *The Anabaptist View of the Church*, has furnished the most reliable account of these groups.

The second point at which the author is vulnerable is the rejection of "the body of Christ." He declares he has always rejected this view, "believing that those who hold to it have confused the Kingdom of God and the Church, making them one and the same thing" (p. 108). This argument is the innovation of Landmarkism and has no claim as the historic Baptist view of the Church. Compare this view with the articles collected by W. J. McGlothlin in *Baptist Confessions of Faith* (1910), a book that should be reprinted and read by every Baptist, and one looks in vain for Rone's denial of "the body of Christ." The London Confession of 1677 and The Philadelphia Confession of 1742 have identical articles on the doctrine of the Church. Philip Schaff, *The Creeds of Christendom*, Vol. III, p. 738, declares The Philadelphia Confession "the most generally accepted confession of the Regular or Calvinistic Baptists in England and in the Southern States of America," and this historic confession defines the Church as "the whole number of the elect, that have been, are, or shall be gathered into one, under Christ, the head thereof: and is the spouse, the body, the fulness of him that filleth all in all." The New Hampshire Confession of 1833 is silent on "the body of Christ," but the founding fathers of Southern Baptist Theological Seminary, in the Abstract of Principles (1858), followed in the historic stream of Baptist faith. Article XIV, on the Church, declares: "The Lord Jesus is the Head of the Church, which is

composed of all his true disciples, and in Him is invested supremely all power for its government. According to his commandment, Christians are to associate themselves into particular societies or churches; and to each of these churches he hath given needful authority for administering that order, discipline and worship which he hath appointed. The regular officers of a Church are Bishops or Elders, and Deacons." In 1867 J. M. Pendleton, who was then pastor at Upland, Pennsylvania, incorporated The New Hampshire Confession in his "Church Manual." This manual, widely circulated among "Landmark" Baptists, was adopted by newer churches and associations. The silence of this confession has caused Baptists to drift from the historic Baptist faith, and Landmarkism, a novelty of the last century, has frequently asserted their innovations to be "the Baptist faith." The deplorable lack of knowledge of Baptist history has enabled it to succeed in some sections. Rone rejects "the historic Baptist faith" and substitutes the faith of Landmarkism. In Ephesians and Colossians the church is neither an "institution" nor "abstract" as Rone asserts. Christ is head of no abstract church! Christ died for no abstract church! Serious questions flood in on us as we read such absurdity. Do we really believe that Jesus Christ is "head over all things to the church, which is his body (*to soma autou*), the fulness of him that filleth all in all" (Eph. 1:22f.)? Do we really believe that "There is one body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism; one God, and Father of all, who is over all, and through all, and in all" (Eph. 4:4-6)? Do we really believe that Christ "loved the Church, and gave himself up for it" (Eph. 5:25) "that he might present the church to himself a glorious church" and nourisheth it and cherisheth "the church because we are members of his body" (Eph. 5:29f.)? In short, are we to remove *The Epistle of Paul to the Ephesians* from the New Testament canon, declare the oldest Baptists confessions of faith unhistoric, and repudiate the faith of our fathers to fit into the straightjacket of Landmarkism?

The need of a comparative statement of Baptist belief with Roman Catholic belief is urgent, but the faith of Landmarkism should not be substituted for "the historic Baptist faith" which is supported by the New Testament. The theory of "Baptist succession" is unhistorical, and the rejection of "the body of Christ" unscriptural. Let Baptists be accurate historians and faithful to the Scriptures.

Dale Moody

**The Misunderstanding of the Church.** By Emil Brunner. Translated by Harold Knight. London: Lutterworth Press, 1952. 132 pages. 10s.6d.

Professor Brunner is one of the competent contemporary theologians. He writes not only large volumes in the field of dogmatics, ethics, and philosophy of religion, but also, such as the one under review, smaller ones—calling for decision and action—aimed directly at the conscience of the Church.

In some of his earlier monographs he made distinguished contributions to the doctrines of Jesus Christ, Man, and to the issues of Christian ethics. As I understand Professor Brunner's thought, the most distinctive of his works are his effort to define the nature of Christian truth as lying beyond the subject-object antithesis of much Christian thinking (*The Divine-Human Encounter*, Philadelphia: Westminster Press, 1943); and, as a full-dress development of that insight, his study on the nature and truth of revelation (*Revelation and Reason*, Philadelphia: Westminster Press, 1946). His *Dogmatics*, of which two volumes have appeared, is to be understood as an expansion of the same insight across the whole field of Christian theology.

The distinctive values of *The Misunderstanding of the Church* derive first from the theological power of the author, and, second, from his participation in and evident concern for the life of the Church. If there are really any "arm-chair theologians," Brunner is not one of them. He is a Christian apologist of the first rank.

The whole of Brunner's thought stands under the category of "the dimension of the personal," and this proves for him to be not only the real key to the New Testament message in its paradoxes, but, as well, the clue to the understanding and reforming of the Church conceived as a pure communion of persons. *The Misunderstanding of the Church* is an extended statement on this latter theme, in the light of the New Testament faith and experience.

The principal aim of the work is to criticize the error, common to Roman Catholic and much Protestant thinking, which identifies a modern ecclesiastical institution with the New Testament *Ecclesia*. The New Testament "Church" is viewed as a believing fellowship, informed by the Holy Spirit, essentially eschatological in character. It was not a sacred institution; it was not as such the totality of the predestinate. It was not the sum of the *ecclesiae*, voluntarily associated to form the *Ecclesia*. The Church is the Body of Christ—Brunner understands this in the analogical, as opposed to the strictly organic, sense—of which total Body, local congregations are the manifestations. The influence here of R. Sohm's, *Kirchenrecht*—a book whose notice is deserved, and which is perhaps more important now than in 1892, when it was written—is acknowledged.

The Church is founded on the apostles and prophets. The apostolate is constituted as an "office" by the bearing of witness at



first-hand to the death and resurrection of Christ (p. 25). This authority, by its very nature, is non-transferable, and their personal eminence in the primitive community is to be understood in terms of their calling to and capacity for leadership (p. 26f).

Tradition belongs to the very nature of Christianity as an essentially historical religion (p. 35). It is this tradition of which the Scriptures are the canon or "norm." Continuity in office (the episcopate) is no parallel guarantee of the purity of tradition (p. 37). The "principle of development" of doctrine is shown to be capable not only of the explication of the latent, but also of the transformation and distortion of the same (pp. 37-39). The decision of the Council of Trent (1545-1563), according to which the Pope became the law-giving head of a corporation (the Church having been a corporation in the full sense from the twelfth century), with an unqualified *potestas jurisdictionis* actually eliminates effective appeal to either Scripture or tradition (pp. 41-44). Thus, "tradition is no longer the plain testimony of history, but has resolved itself into the Pope's power to annul the witness of the past" (p. 46). Canon law thus becomes the substitute for the Holy Spirit as the informing principle of the Church's unity (p. 51).

The loss of or reluctance toward the dynamic operation of the Holy Spirit is the clue to the displacement of faith acting in love by correct, orthodox belief—and of the believing community with its solidarity of reciprocal service by an institutional Church with hierarchical gradations (51-54).

The eschatological tension of the Church, conceived as a Messianic Community, is stressed by Brunner (pp. 55-59)—but is not roundly developed. On this subject readers may well be referred to O. Cullmann, *Christ and Time*, and to T. W. Manson, *The Church's Ministry*. The consummation has already dawned, but complete fulfillment is "not yet."

"Divine Service" is the life of the Ecclesia. This serving congregation finds its significance from the character of its meetings. All members shared in what was said and done. No distinction is made between those who administer and those who are recipients—between clergy and laity (p. 61f). The institutions of Eucharist and Baptism are not so much institutions properly so called, as acts of fellowship or communion. They are related to Salvation in a partially causative way (against Barth's purely cognitive interpretation), but in no sense does either show itself as an *opus operatum* (against Schlier), (pp. 64-71). The "sacraments" are *relatively*, not *absolutely necessary* (p. 72).

The process by which the community of believing persons became the Church is discussed in Chapter eight (pp. 74-83). The process was slow and virtually unnoticed. In part it was (with Catholics) the legitimate unfolding of latent New Testament principles. But in more serious fashion it was the gradual substitution—as seen

preeminently in the Supper—of the elements of the worship act, for the act itself, of which the elements were originally only the material signs (p. 75). Christians thus began *receiving* the Body of Christ, and cease *being* the Body of Christ (p. 77). The links in the chain of development into a full-blown ecclesiasticism are: first, the modification of the character of the Eucharist, just mentioned; second, the location of the principle of unity in the eucharistic administrator—the bishop; third, the distinction between those who give and those who receive in Christian worship—a clergy and a laity; fourth, the transference of apostolic to Episcopal, Sacerdotal authority (p. 75f). Involved in all this development are other changes for the worse which are of basic importance. The unity of the Body of Christ created by the Spirit becomes a sacramental unity. Personal community becomes a sacramental collective. The apostle's authority which had rested originally on his calling and gifts, and which was self-authenticating through his proved service and humility—became an authority based on a legal right secured through installation in office. The Holy Spirit comes to be mediated through the laying on of hands, and, by extension and transformation of the concept *cheirotomia* to mean "ordination," the operation of the Spirit was mechanized to the point that it seemed required, even of God, to act through the proper channels. Along these lines the pure personal community of believers was transformed into a sacred institution dispensing Salvation.

In chapter nine ("The Christian Fellowship and the Rise of the Church"), Brunner discusses the way in which these various possible lines of development were actually directed into the one line of a hierarchical Church. The arguments usually advanced in support of this development of the ecclesiastical office—the struggle with heresy, the unwieldiness resulting from numerical and geographic expansion, and the decline of spiritual intensity following the delay of the Parousia—are considered as both understandable and inadequate (pp. 87-93). "The decisive re-orientation of the *Ecclesia* in the direction of the Church does not in the least depend upon the above mentioned factors, . . . it is rather of a purely inner, religious-theological nature. It depends in fact upon that primary shift of emphasis in the conception of what constitutes the means of Salvation, . . ." (p. 89).

None of the churches of history has a completely valid—nor a completely invalid—claim to being the New Testament *Ecclesia*. The Roman Church perserved for Christendom elements of primitive Christianity, especially the norm or canon of the original tradition—the Scriptures (pp. 94-96). The Protestant communions represent a Christianity nearer to the apostolic faith, but the attempt by means of an *imitatio ecclesiae* either to reform or to restore an original, sacred polity, is by nature doomed to failure. (pp. 97-99).

No Church can be the *Ecclesia* either by purification or re-creation. "The task before the Churches cannot be that of becoming the *Ecclesia*—this would be an utter impossibility—but only that of furthering the growth of the *Ecclesia* or at least—and this is by no means a minimum which goes without saying—not hindering it." (p. 107). This is not to say that the church is invisible. "Where Jesus Christ is . . . present among men, there the *Ecclesia* exists dynamically! Not an invisible church! For this fellowship in Christ is not merely an object of faith, but is at the same time a palpable living reality of experience visible to faith." (p. 108f).

The preachment of the book is reserved for the last two chapters. Here history and theology come to their growing-edge in proclamation and exhortation. There is, and must be, the re-created community of the Holy Spirit. In its essence it is unseen by the eyes of men—save indirectly, as it works through love. A full, orthodox confession may be as inadequate a clue to its presence as the absence of the same (p. 109). To this true *Ecclesia*, "which is always a dynamic reality and nothing more, [we might also add, 'and nothing less'], the existing churchly institutions are related as means—*externa subsidia*—in very diverse ways and proportions" (p. 109). All this is not to minimize the role of the churchly institutions. It is to give them their proper—and, therefore, highest—place. The churches have been the most powerful media of service to and for the *Ecclesia* (p. 116). Their future, in God's economy, will depend upon the measure of their acceptance of this fundamental role.

Professor Richard Niebuhr has said, ". . . the book is a helpful contribution to the re-orientation of the Christian people in their thought about themselves." The reviewer is of the same judgment. The book is published in America by Westminster Press, Philadelphia, 1953.

T. D. Price

**Schism in the Early Church.** By S. L. Greenslade. New York: Harper and Brothers, 1953. 247 pages. \$3.75.

Here is an instructive and careful study of a problem which is ever old and ever new. These "Edward Cadbury Lectures," delivered at the University of Birmingham, 1949-50, are written by the Van Mildert Professor of Divinity in the University of Durham.

The treatment of the problem is systematic in its structure—no attempt being made to review *seriatim* the history of the various schismatic movements. The aim of the work is two-fold: (1) to find out and communicate what actually happened, and (2) to relate the findings to the contemporary problems of a divided Christendom.

Part One, "Introductory," is an essay devoted to defining what is meant by heresy and schism. Part Two, "The Causes of Schism," treats of personal, national, ecclesiastical, liturgical, and disciplinary

aspects of division. Part Three, "The Church's Response to Schisms," discusses coercion, negotiation, and theological reconsideration. Part Four, "Consequences," surveys the meaning of the whole story and sets that meaning in the midst of the contemporary Christian scene.

Done on the basis of a wide knowledge of the sources and amply documented, the work is written with dignity and candor.

The book speaks a timely word of warning to all who make too facile appeal to the "undivided" church of the early centuries. The early Church was not "undivided." At the same time, its confrontation of any indifference toward division with the testimony of the early Church, cannot leave the indifferent in very comfortable ease in Zion. The early Church was divided—but it abhorred schism and sought to deal with it in its living context and on theological grounds.

A useful book, with Appendixes offering a synopsis of schisms, and a select bibliography.

T. D. Price

**Tithes and Parishes in Medieval Italy: The Historical Roots of a Modern Problem.** By Catherine E. Boyd. Published for the American Historical Association. Ithaca: Cornell University Press, 1952. 280 pages. \$4.00.

Historians of European and ecclesiastical interests will welcome this able book, which throws so much light on an obscure and little known problem. It is the contribution to historical learning of books like this, on which Church History as a whole is dependent for solid progress.

The "tithe" was gathered for the most part in the rural parishes of Europe, and was originally intended to benefit the parish churches. This indicates the connection of these two words in the title of the book. The tithe was a levy on the revenues, principally farm, of all believers for religious and charitable purposes. It has been described as the most important tax in the economic evolution of the West.

Miss Boyd has left the well-known paths of ecclesiastical polity—the declarations and transactions of popes and kings—and delved into the grass-roots of Medieval culture. The range of primary research is limited to Italy, especially the North, but covers in time the period from the fifth century to the thirteenth. From the subject of tithes and parishes (as the hub), shafts of light are thrown out on the whole of Medieval history (as the rim of the wheel).

The book embodies solid and painstaking research, is carefully documented, and constitutes a valuable contribution to Medieval and Ecclesiastical history.

T. D. Price



**Spiritual Problems in Contemporary Literature.** Edited by Stanley Romaine Hopper, New York: Harper and Brothers, 1952. 298 pages. \$3.00.

William Lyon Phelps once inveighed against the minister who seeks to enliven his sermon through the use (often inaccurately) of a prose or poetry quotation, with little or no acquaintance with the context. Decorating a sermon or an address or an article thus is somewhat like a woman decorating herself with ten-cent store jewelry. Dr. Luccock of Yale advises the minister to steep himself in worthwhile literature, not just in order to pick out an occasional apt quotation but because the great literary artists have looked deeply into life and can give to Christ's interpreter rich insights into life.

Mr. Hopper has brought together selected lectures which were originally delivered on "contemporary spiritual problems as reflected in contemporary literature" at the Institute for Religious and Sociological Studies of the Jewish Theological Seminary of America in New York City. The lecturers represent notable serious literary artists of today, including such men as William Barrett, Cleanth Brooks, Kenneth Burke, Emile Calliet, Irwin Edman, Albert Salomon, Theodore Spencer, Amos Wilder. The editor makes the point that "contemporary letters and contemporary religion are occupying, to a far greater extent than is commonly recognized either by artists or religionists, a common ground."

Part 1 of the symposium deals with the literary artist in the modern world—his vocation and task, and his relationship to other artists, with the focus of attention upon "religion and the artist's situation." Part 2 is concerned with integration and synthesis, "the issue between the unified and the dismembered universes," to quote Archibald MacLeish; or T. S. Elliot puts it, the quest of the artist for a formula for "bringing together and unifying the otherwise disjunct materials and facets of experience which comprise the raw material of his specific project." Here the lectures deal with "religion and the artist's means." Part 3 frankly plunges into the problems of art and religion—the religious meaning of life as interpreted esthetically. The question is raised and answered as to whether the artist may resolve the common problem of the religious theologian and philosopher. Thus the studies conclude with "religion and the artist's belief," the final word being that "the men of letters and the men of faith ought not, and in fact do not, work in isolation from each other." They must therefore "learn from each other where their love will lead them."

There is a book the minister or other servant of the Word ought to read when he is tired of getting up sermons and talks, weary of commentaries and concordances, fatigued with the monotony of the job. He will come away as refreshed as if he had taken a vacation in the mountains.

G. S. Dobbins

**The Cleavage in Our Culture; Studies in Scientific Humanism in Honor of Max Otto.** Edited by Frederick Burkhardt. Boston: The Beacon Press, 1952. ix, 201 pages. \$3.00.

These essays written in honor of Max Otto expound the view of life he championed for many years as Professor of Philosophy at The University of Wisconsin. The essays deal with various aspects of Scientific Humanism, were written specifically for inclusion in this volume, and are the fruit of the thinking of the leading exponents of the school of thought. The essays, therefore, constitute a systematic and clear account of the naturalistic interpretation of culture, morality, knowledge, social problems, religion, and education. The position here championed is on most points antithetical to the Christian interpretation of life. However, this book should be studied by Christian philosophers, theologians, and ministers because it makes clear a point of view which has not only captured the minds of a number of scholars but has become the philosophy of masses of our population. Only that which has an effect in social experience has meaning, says the school of thought. Thus, questions of the nature of God, the existence of individual souls, personal immortality, and truth and value considered in themselves are understood to be meaningless. Among the glaring weaknesses of the position here maintained is the fact that the experience the exponents talk about is itself meaningless. Without an individual to experience something there could be no experience. Even if there were experience there would be no basis for preferring one kind over another without a Supreme Being who establishes an order in men and things.

Guy H. Ranson

**A Short History of Educational Ideas.** By S. J. Curtis and M. E. A. Boulton, London: University Tutorial Press, Ltd., 1953. xii, 516 pages. 18s.6d.

Everyone who is concerned for the stability of western culture should welcome this volume. This history of educational ideas is actually an exposition of the historical development of many of the foundation ideas of western civilization. The authors, lecturers in the University of Leeds, England, disclaim any attempt to convey their own philosophies of education, but one notes immediately that they believe education should be concerned primarily with the basic ideas and values of life and only secondarily with pedagogical methodology. They note the present widespread awareness of the need for a fresh examination of the purposes of education, and they set out to help us find the answers by supplying a history of the ideas of the great philosophers of education. The history begins with the Greeks and concludes with contemporary educators. It deals clearly and accurately with such thinkers as Plato, Aristotle, Augus-

tine, Aquinas, Comenius, Locke, Rousseau, Kant, Pestalozzi, Mill, Dewey, and others, and each is treated in relation to his immediate situation. The authors are quite successful in setting forth what is of permanent value so that a close study of the book is an education in itself.

Guy H. Ranson

**The Function of the Public Schools in Dealing with Religion.** By the Committee on Religion and Education of the American Council on Education. Washington: American Council on Education. 1953. 145 pages. \$2.00.

The place of religion in public education continues to be a perplexing problem. This volume is the third in a series of reports published by the American Council on Education dealing with this subject.

The aim of this study is defined as "An inquiry into the function of the public schools, in their own right and on their own initiative, in assisting youth to have an intelligent understanding of the historical and contemporary role of religion in human affairs" (p. ix). Through extensive interviews, questionnaires and opinionnaires the material for this report was gathered.

At least two basic assumptions underlie the committee's report. First, the principle of the separation of church and state must be safeguarded. "Sectarian religious instruction must be excluded from the curriculum" (p. 1). On the other hand, "the public school's program of general education becomes distorted and impoverished when all religious references are excluded" (p. 1).

In analyzing the replies from educational administrations, teachers, professors of education, and religious leaders the committee found there was considerable difference as to practice in this area and considerable difference in opinion as to what should be done. These findings and their interpretation together with illustrations of practice constitute the body of this report.

The tentative conclusion of the committee is as follows: "We believe we have found the most promising approach to the further study of this problem, namely, factual study of religion when and where intrinsic to general education" (p. 83). They recommend the development of such a program in a few selected communities on an experimental basis.

The American Council on Education and its Committee on Religion and Education is to be commended on the work done thus far and is to be urged to continue until a more satisfying solution to this important problem is found.

Findley Edge

**Outline of Psychology.** By Wallace L. Emerson. Wheaton, Ill.: Van Kampen Press, 1953. x, 480 pp. \$6.00.

At first glance the subtitle of this volume is promising: "A Basic Psychology with Christian Implications." Perhaps the author will review various schools of psychotherapy and discuss their implications for a Christian view of personality. Or it may be that he will present a Biblical view of personality with which to judge contemporary psychology. Either of these projects would be valuable.

The author does none of these. His thesis that psychology is a study of human nature which has theological as well as psychological implications is well taken. But his theology consists of long quotations from Delitzsch (1867); and his physiology is concerned with such mechanical problems as the location of emotions in various parts of the brain.

Mr. Emerson attempts to relate physiological psychology to Biblical psychology without any reference to current works in Biblical psychology such as *The Vitality of the Individual in the Thought of Ancient Israel* by Aubrey Johnson or the books of Wheeler Robinson. His discussion of psychology does not include such terms of religious significance as "self" or "interpersonal relations." Sherrill's *Struggle of the Soul* and Allport's *The Individual and His Religion* are not mentioned.

The "Christian implications" of Mr. Emerson's physiological psychology consist of Biblical quotations or short exhortations at the close of paragraphs or chapters. The unstated but implied implication of this method is that the "spiritual man" rules in some unrelated manner over the "psychological man" who is a machine. This is the result of an attempt to relate a static view of Christianity to a mechanical concept of personality.

Sim Southard

**Agape and Eros.** By Anders Nygren. Authorized Translation by Phillip S. Watson. London: S.P.C.K., 1953. 764 pages. 35s.

Few recent reprints will be more welcomed than this justly famous and highly valuable work by the Bishop of Lund. Combining in one volume all of the first English version (which comprised two parts in three volumes dating from 1932, 1938, and 1939), this is a thoroughly revised translation and, in part, redone. Mr. Watson's, "Translator's Preface," is a very valuable essay, deserving of careful study as an introduction to Nygren's thought.

Part One of this work is "A Study of the Christian Idea of Love," and is one of the most brilliant essays in definition to appear in modern theological literature. Part Two, much the larger, is "The



History of the Christian Idea of Love." The whole work represents Motif-research at its best.

The historical part is a study of (1) how the two essentially opposed motifs—Agape and Eros—were harmonized with each other, and with the idea of *nomos*; (2) how the synthesis of Agape and Eros was achieved by Augustine's conception of *Caritas*, and unhappily transmitted to the middle Ages; and (3) how the synthesis was destroyed by the rediscovery of the Gospel in the Reformation.

Quite apart from the theological power of the author and the general validity of his interpretations, the historical learning is both impressive and instructive. Here, from a simple angle of approach to be sure, one is led into the thought-world of the New Testament, of Greek and Hellenistic philosophy, of the Apostolic Fathers and Apologists, of Gnosticism and Marcion, of Tertullian, the Alexandrines and Irenaeus, of Augustine, Neo-Platonism, pseudo-Dionysius and Erigena, of Dante, Thomas and Bonaventure, and, at last, of Luther. The author moves through these areas of theological reflection with the sure step of a master. The cumulative power of his argument is all but overwhelming. The work is of indispensable value for all who are interested in the interpretation of the Christian faith, in the course and structure of Christian Theology and Ethics, and in the recovery of a sure and authoritative message for the Church in our time. The careful study, which the book both demands and deserves, will not only have the practical value of affecting our preaching for the better—it is a religious experience in itself.

The Roman Catholic idea of love as the bond which ultimately holds all things together—according to which the divine being revolves within itself in self-love, and draws the ultimately ego-centric desires of all other beings toward itself in ceaseless ascent, is rejected as a fundamental misunderstanding of both God and man. On the other hand, true Agape-religion shows God as He comes down to us in His Son. "Only at the Cross do we find God, but there we really find Him. 'Theologia Crucis' is the only true theology. . . . So far from self-love being a natural ordinance of God in nature, it is a devilish perversion. That which in all things only seeks its own [even if the object is God], is thereby closed against God. But when through faith man becomes open to God, the love from on high obtains a free course to and through him. . . . Once for all, and in a decisive manner, this has come to pass through Christ. He came to us in the form of a servant and in humiliation, yet His majesty has not thereby grown less. He has rather revealed it in still greater glory. His majesty is the sacrificial, self-giving majesty of love" (p. 740f).

To take in this book, wills as well as minds are required—and hearts of faith, as well as the understanding.

T. D. Price

**Paul.** By Martin Dibelius and Werner Georg Kummel. Philadelphia: The Westminster Press, 1953. 172 pages. \$2.50.

Here is a brief easy-to-read scholarly work on the Apostle. Martin Dibelius, for many years Professor of New Testament at the University of Heidelberg, had completed in manuscript form the major portion of this book at his death in 1947. Werner Georg Kummel, then Professor of New Testament at the University of Zurich, completed the work and Frank Clarke has made an excellent translation into smooth English. In spite of the brevity, the authors manage to say a great deal of importance concerning Paul.

Refreshingly enough, the Greek background of the Apostle's early life and the European ministry is not pressed so as to make Paul a student of Greek culture. His use of the literature and his familiarity with the athletic and warfare figures are recognized as being a part of his Jewish heritage—a Judaism tainted with Hellenism to be sure. Indeed, the authors shield Paul from other unjust accusations—he was not an extreme mystic, nor did he have a "morbid concern over sin."

Minute differences of opinion between the reviewer and the author over such issues as a Caesarean prison source for Colossians and the epileptic condition of the Apostle do not detract from the real value of the book. It is not the final word on Paul, but the authors have presented a significant word on Paul.

J. Estill Jones

**Effective Evangelism: The Greatest Work in the World.** By George E. Sweazey. New York: Harper and Brothers, 1953. 285 pages. \$3.50.

One of the most encouraging signs of our time is the fact that every major evangelical denomination is joining in the resurgence of interest in evangelism. It is significant and gratifying that Harpers, with its high standards of literary merit, should be publishing a book on this subject.

Dr. Sweazey is secretary for evangelism of the Presbyterian Church, U.S.A. He has interpreted evangelism in living language, with fidelity to the Gospels, with remarkable comprehensibleness, and with a practicality that makes this book a *must* for every preacher and teacher concerned to make evangelism effective. There is scarcely an aspect of the subject not covered. The wealth of detail in the matter of method leaves little else to be said. The range of the treatment makes the book virtually an encyclopedia of evangelism. Yet it is far more than a "handbook." Its message is vital, dynamic, stimulating to the imagination, heart-warming. This reviewer, a teacher of classes in evangelism for many years, unhesitatingly recommends this book to those who want something fresh and vigorous, practical and provocative, in this "greatest work in the world."

G. S. Dobbins

**Guiding the Young Child.** Prepared by a Committee of California School Supervisors Association, and edited by Helen Heffnerman. Boston: D. C. Heath and Company, 1951. 338 pages. \$4.25.

Twenty years ago the California School Supervisors Association began to make studies in a number of experimental schools to determine procedures and materials suitable for the education of children. This volume is "a distillation from the professional experience of many qualified students of this fascinating period in human development." It begins with the environment of the child before he enters school. With realistic and detailed description, the authors tell what the young child brings with him when he comes to school, they picture a typical day with five-year olds, and then go on to resources and experiences through which the child is prepared for the life that lies before him as an older child, as an adolescent, and as an adult. It is significant to note the almost endless recurrence of the words "experiences" and "guidance." Those who collaborated to produce the book are not extreme "progressives," but represent an intelligent mediating position between the old authoritarianism of the dictator type of school and the new freedom of the child-centered school. While the book is intended primarily for public school teachers, it will make an exceedingly valuable addition to the church library and to the resources of elementary supervisors and teachers in the church school.

G. S. Dobbins

**American Education and Religion: The Problem of Religion in the Schools.** By Ernest Johnson, editor, New York: Harper and Brothers, 1952. 200 pages. \$2.00.

Perhaps no man in America is better fitted to speak with authority on this subject than Professor Johnson. For more than twenty years he has been professor of education in Columbia Teachers College. Deeply interested in religion, he has given major attention to problems of religious education in the public schools.

This volume is a collection of lectures delivered at the Institute for Religious and Social Studies under auspices of the Jewish Theological Seminary of America. Introductory and concluding chapters are by Professor Johnson. The body of the book is made up of ten lectures giving the viewpoints of as many representatives of various types of education—Jewish, Catholic, Protestant, the state university, the municipal college, the state teachers college, the privately supported college, etc.

"The problem" is stated by Professor Johnson thus: "How can public education, in accord with its function of putting each generation in possession of its full cultural heritage, do justice to the religious phase of that heritage without doing violence to religious liberty, as constitutionally safeguarded in the first amendment to

the American Constitution and in similar provisions in the constitutions of the several states?" The relevance of the problem has been sharpened by recent court suits issuing in the famous Campaign, Illinois case. How difficult and complex the problem is can be realized only as one follows the several lecturers and gets the viewpoint of each.

After much discussion, "the problem" is left unsolved. Perhaps this is in the nature of the case, since there is no clear-cut solution. Yet there is an element of solution in that the tangled threads of the problem are unraveled and made distinguishable. The book is an important contribution to the growing literature on this subject.

G. S. Dobbins

**Baptists in Brazil.** By A. R. Crabtree. Rio de Janeiro: The Baptist Publishing House of Brazil, 1953. 236 pages. \$3.00.

A significant contribution to the writing of Baptist history has been made by Dr. A. R. Crabtree, veteran missionary and now president of the South Brazil Baptist Theological Seminary. First written in Portuguese, the book has had wide circulation in Brazil, and now is made available to the English-speaking world. It is written from the viewpoint of Southern Baptist missions, but also takes account of the indigenous Brazilian Baptist Convention, organized in 1907, and the increasing proportion of responsibility and achievement which is being assumed by the nationals of Brazil.

After a chapter giving the historical background, the author divides the history of Brazilian Baptists into four periods: the period of the Empire, 1881-1889; lengthening cords, 1890-1907; period of expansion, 1908-1936; readjustment and consolidation, 1936-1950. The second and third periods are described in more detail than the others, with a region-by-region account of developments in these formative days. With remarkable restraint, Dr. Crabtree has kept the various aspects of the work in balance, resisting the temptation to enlarge upon any particular type of work or locality at the expense of the others, and keeping the bulk of the volume to a minimum. The work is concise and accurate.

This is a book which should be in every Baptist library. While not written in popular style, it is interesting enough to provide absorbing reading for the person who is concerned for the spread of Christian faith.

H. C. Goerner

**Dynamics of Learning.** By Nathaniel Cantor. Buffalo: Foster and Stewart, 1946. 296 pages. \$3.00.

The author is quite critical of the type of teaching being done in our public schools. In this volume he seeks to present a point of view which he says is "a radical departure from tradition." "Does



not most traditional teaching occur in a wilderness of waste logic and does not most 'learning' consist of verbal ping-pong?" (p. ix).

The "new" technique of teaching that is suggested is based upon "the implications of psychiatry, mental-hygiene, and social case work principles for education" (p. 10). The emphasis is upon the necessity for "self-learning." The student must accept responsibility for learning and do his own learning. This point of view is indicated (with regard to the problem of resistance) in the following statements: "In the current, traditional methods of instruction, it is supposed that the child acquires discipline by accommodating himself to the teacher. A different view, maintained in this study, is that the student acquires discipline by overcoming himself" (p. 101).

There is certainly merit in the point of view given in this volume. But it goes to the extreme as does progressive education. It assumes an interest on the part of students which probably is not sufficiently strong to carry through with this type of education. It also ignores other equally strong (or stronger) extrinsic motives which pull the student from this "self-learning" process. There is also a tendency to minimize knowledge in this point of view.

Findley Edge

**The Bible in Pastoral Care.** By Wayne E. Oates, Philadelphia: The Westminster Press, 1953. 127 pages. \$2.50.

Complaint has often been made that those who write books on psychology of religion and pastoral counseling make little use of the Bible. A careful reading of the most popular of these books would seem to indicate that the authors have given almost no serious study of the Bible as having relevance to their subject. In the main they accept the truths of the Christian religion, but the Bible has obviously been omitted from their serious professional consideration.

Dr. Oates knows and loves the Bible and he knows and loves people. He sees in the Bible an inexhaustible source of help in understanding and counseling persons who are in trouble. He does not resort to a mechanical "proof-text" method, but unfolds with deep insight the dynamic use of the Bible. He points out the symbolic value of the Bible, apart from its intrinsic teachings, but his insistence is on the vitality and validity of the Holy Scriptures in the interpretation of the meaning of life and its problems. He has little patience with the legalistic use of the Bible, showing how harm rather than good may come from such misuse.

Classic in statement and tender in treatment is Dr. Oates' discussion of the Bible in pastoral care of the children. Creative insight is displayed in the disclosure that what a person sees in the Bible constitutes a sort of self-revelation of high interpretive value to the counselor. Some revealing case studies are given to illustrate

this important point. Indeed, one of the richest features of the book throughout is its case study materials.

Nothing has yet been written in this field to surpass the concluding chapters on the "The Bible as a Book of Comfort," and "The Bible as an Aid to Prayer." The reader comes from these discussions with a feeling of the reality and nearness of God akin to that of a worship experience. Yet even these chapters are not just "inspirational" but are eminently practical. Dr. Oates has put us all into his debt through this indispensable book for the pastor.

G. S. Dobbins

**Modern Elementary Curriculum.** By William B. Ragan. New York: The Dryden Press, 1953. 570 pages. \$4.90.

The American public is becoming increasingly concerned over what is happening in public education, particularly in the elementary grades. One way to become aware of what is happening is to read books on curriculum building. This volume seeks to find a balance between the radical and traditional points of view, yet it follows a progressive emphasis.

Two statements indicate this emphasis. "The curriculum exists only in the experiences of children; it does not exist in the textbooks . . . content does not constitute the curriculum until it becomes a part of the experience of the child" (p. 4). "What Johnny has done in arithmetic is important, but what arithmetic has done to Johnny is still more important. If he has learned arithmetic and at the same time learned to like school, to do his own work, to continue with a task until it is finished and to do his work accurately and neatly—in short, if he has developed desirable personality traits as a result of the way he has learned arithmetic—then his experience with arithmetic has been successful. The learning of subject matter is a means of personality development and not merely an end in itself."

This is a helpful point of view but there is a very real danger that in following this emphasis there will be a minimizing of content and of the heritage of the race.

Findley Edge

**Atoms, Men and God.** By Paul E. Sabine. New York: Philosophical Library, 1953. 226 pages. \$3.75.

The author of this book is himself a research scientist. He tells us that from youth upwards he has sought to reconcile the scepticism that science so often engenders with his early upbringing in the Christian faith. The result is this work, which is an honest and sincere effort to come to terms with Christianity. It reveals a mind well informed on matters scientific, but sadly deficient in issues theological.

We can heartily commend the chapters dealing with modern biological, physical, cosmological, and psychological thought. They are well written. They show a capacity both to master the vast mass of scientific facts, and to present a balanced picture. It is when the author seeks to set the Christian faith within this picture which modern science presents, that he shows his weakness. The closing chapter reveals a stumbling amateur, honestly striving to reconcile Christianity, as he understands it, with his scientific knowledge. Alas! Christianity, as he understands it, is but a pale ghost of the glorious faith of the New Testament and of the Church. Woe to us that we so sadly instruct our laymen! Further, philosophically he stumbles into a pantheism in which God and nature are apparently two aspects of the same whole. Will and Purpose, we are told, are inherent in the stuff of the world. We need to have the mystical assurance that "God and the atoms and the human soul are one in essence." Yet with the same breath almost, the author talks of incarnation, only to reveal that he does not understand the Christian usage of the term at all. For him it means "the exemplification of man's finest and noblest ideals of human character," "the incarnation of the ethical and spiritual grandeur latent in man." Here is no note of triumphant divine activity, no glorious shout that God from on high has heard and that the grace of God has appeared bringing salvation. Christ merely becomes the sublime achievement of human evolution, under the guidance of an immanent cosmic spirit. This will not do, and the book loses its value, just because it does not bring us satisfyingly beyond the scientific portal which it paints so well.

E. C. Rust

**The Problem of Evil.** By Albion Roy King. New York: Ronald Press Company, 1952. 221 pages. \$3.50.

The author of this book is Professor of Ethics and Religion at Cornell College. The book itself is an attempt to deal philosophically with the problem of evil within a framework supplied by the Book of Job. The result is an amalgam of philosophical ideas, religious insights and biblical exegesis. It is, however, satisfying, although the book itself defies classification. It is not biblical theology nor is it pure philosophy. It hovers between, and because of this, it may well appeal to a large audience. The author often uses the text of Job as a starting point for reflections which move far beyond the mind of the ancient dramatist. Sometimes, he uses the text as a peg on which to hang his own ideas. But then preachers do that, and we feel constrained to forgive him because much that he says is relevant to modern need.

There is a good discussion of the devil as a personified force of evil, in which the writer shows the limited conception of Satan

in Job. He uses this, however, as a starting point for a long discourse upon dualistic ideas. Milton's Satan and modern contributions to thought about the demonic are dealt with, and the whole forms a useful survey. Strangely enough, Paul Tillich is not mentioned.

In the same way, Job's hopes of life beyond death in chapters 14 and 19 are faithfully interpreted, along with the Hebrew conception of Sheol. There follows a good treatment of survival and resurrection.

This book is a useful one within the limits already indicated. It is to be commended to those who desire to face the problem of evil and to ground it in biblical thought. The author sees the answers to the problem of evil in survival after death, in the intrinsic value of moral integrity (he rightly sees this as the central solution of the Book of Job), in the disciplinary value of suffering, and in the mystic experience of God. The last could have been expressed in more Christian terms. There are weaknesses, of course. The author is unacquainted with much European work on the Book of Job, and he shows mysterious lacunae in surveying contemporary thought on the problem of evil—beside his omitting a reference to Tillich, we miss references to the discussions of Barth, Brunner and Karl Heim, to the later view point of Joad in 'God and Evil', and to Niebuhr's idea of anti-Christ.

E. C. Rust

**Bentham and the Ethics of Today, with Bentham Manuscripts hitherto Unpublished.** By David Baumgardt. Princeton, N. J.: Princeton University Press, 1952. xiv, 584 pages. \$9.00.

This is a definitive work on Bentham by a master of modern ethical theory. The author, formerly Professor of Philosophy in the University of Berlin and now associated with the Library of Congress, D.C., adds this volume to go with his former one on Kant. This work is based upon new materials which all future students of Bentham must study. The author not only reinterprets Bentham's ethics but gives a new evaluation of his thought and relates it to all contemporary movements in ethics. This is one of the really important recent works in ethics.

Guy H. Ranson

**The State of Matrimony.** By Reginald Haw. London: S.P.C.K., 1952. xi, 214 pages. 21s.

The Rev. Reginald Haw made this study in order to propose a solution to the present chaotic condition of marriage and divorce in Britain. The chaos is due to the divergences between the ecclesiastical and civil interpretations of marriage, he thinks. He very ably traces the history of the two interpretations, for which task he is



admirably equipped because he was educated in both theology and law. The thesis he pursues is that the Church of England believes that marriage is a sacrament and thus indissoluble, and the State believes marriage to be a contract and thus it can be broken. In the one the union is made by God, and in the other it is based on the mutual consent of the contracting parties. Mr. Haw concludes that the State, representing the wishes of the majority of the people, may make marriage contracts and permit divorce, and the Church must join only its communicants who agree with its interpretation of marriage and seek its ministry. The author presents an argument that is irrefutable, and though one may disagree with him about marriage being a sacrament, he should agree that the Christian churches and ministers should join in marriage only those who desire Christian rather than civil matrimony.

Guy H. Ranson

**The Christian Dilemma: Catholic Church—Reformation.** By W. H. Van de Pol. Translated by G. van Hall. New York: Philosophical Library, 1952. 299 pages. \$4.75.

This learned and candid work is written by a man with a long spiritual pilgrimage back of his writing. Participating for many years in the discussions of Christian unity, first as a member of the Dutch Reformed Church with an interest in Anglicanism, he has come at last to full communion with the Roman Catholic Church, which he now serves as priest and professor.

Professor van de Pol is convinced that the ultimate dilemma of the Christian world, the Christian Church, and the Christian individual is: Catholic Church or Reformation. With certain qualifications as to the presuppositions of his formulation of the dilemma, the reviewer feels that the author is near to being correct. One is also sure—so far as certainty is granted mortals—that the author's solution is horribly wrong. The very kind of mutual understanding for which he pleads is denied in principle by the Church he serves. It seems rather fruitless to talk about mutual confession of guilt as greatly to be desired from both sides of the division, so long as on one side there is—in the most forth-right sectarian manner—an affirmation of infallibility in teaching and irreformability in institutions. The book is written in charitable spirit, which is not altogether of a piece with official Roman pronouncements on those outside of her own fold.

There is an appendix on "Faith and Reality in Reformed Protestantism," which is really the clue to the author's understanding of both Protestantism and Romanism. Here he discusses word-revelation and reality-revelation as the key to Protestant-Catholic differences. Few Evangelicals will be convinced by the conclusions of this discussion.

We may end, where Dr. van de Pol began, with a quotation from one of Newman's Oxford Sermons: "When men understand each other's meaning, they see, for the most part, that controversy is either superfluous or hopeless."

T. D. Price

**Types and Problems of Philosophy: An Introduction.** By Hunter Mead. New York: Henry Holt & Co., 1953. 468 pages. \$4.25.

This revised edition of what has now become a standard textbook can be highly commended. Its author is Professor in the California Institute of Technology, and he writes with the sympathy and understanding of a teacher. The nature of philosophy and the forms it may take in idealism and naturalism are carefully discussed. There are particularly good chapters on The Origin and Development of Life, Epistemology, on Logical Empiricism, and on Aesthetics. Students of Theology will read with interest the sections on God and Immortality, in which the author goes as far as one may reasonably expect a philosopher, who is writing a textbook, to go. He comes down on "the side of the angels," and so provides a fitting conclusion to an able introduction to philosophical thought. This is a useful handbook for minister and seminary student alike.

E. C. Rust

**History of Philosophy (Revised).** By Frank Thilly. New York: Henry Holt & Co., 1952. 658 pages. \$5.40.

This book is a revised edition of a work on the history of philosophy which has proved its worth to many generations of students. The work of Professor Thilly has been revised by Professor Ledger Wood of Princeton University. He has augmented the sections on Plato and Kant with valuable material which clarifies Professor Thilly's own treatment. He has also given a comprehensive treatment of Nietzsche and brought the concluding section up-to-date by sections on such thinkers as G. E. Moore, Meinong, Husserl, A. N. Whitehead and Samuel Alexander. There is a remarkably good chapter on "Existentialism in Germany" and also an able discussion of Scientific Positivism. In addition, the whole work has been modernized in the light of works available since the original edition was published. Professor Wood is to be congratulated on an excellent piece of work. He has revised Thilly and kept in the spirit of his predecessor. No student of philosophy, in general, and of philosophy of religion, in particular, can afford to be without this volume. It should stand on his shelves alongside other standard works such as that of Windelband.

E. C. Rust

**A Philosophical Scrutiny of Religion.** By C. J. Ducasse, New York: The Ronald Press Company, 1953. x, 441 pages. \$4.50.

Students of philosophy and religion will welcome this significant contribution by the distinguished chairman of the Department of Philosophy at Brown University. Professor Ducasse is well fitted for his task because of his life-time of study and teaching of Philosophy of Religion. He here makes good use of his analytical mind and his comprehensive reading of the field. His attempt to be completely objective and non-partisan is to be considered a weakness rather than a strength of the work, because religion must lay hold of one if it is to be understood. The work will serve as a very complete guide as a textbook and introduction to the field because of its comprehensive coverage of the ideas and practices which characterize religion. Religion is studied analytically, psychologically, and as a cultural phenomenon.

Guy H. Ranson

**Measurement in Education.** By A. M. Jordan. New York: McGraw-Hill Book Co., 1953. 533 pages. \$5.75.

The author begins this volume by pointing out the need for a more accurate and a more refined means of testing in secular education. This need is doubly urgent for religious education. But since there are no books available on this subject in the latter field, we will have to rely upon books in public education such as this one.

This book has all of the fine qualities that McGraw-Hill books always have—scholarship, accuracy, good binding and printing. The book is designed to serve as a text for a college course, but it is recommended to religious educators with the hope that more serious study be given to this area in the near future.

Findley Edge

**Modern Educational Practice.** By Paul R. Mort and William S. Vincent. New York: McGraw-Hill Book Co., 1950. 437 pages.

This is a most interesting and unusual book. The authors have gathered ideas and experiences from many different successful teachers as to how they cope with specific problems in teaching. Twenty-one different areas are covered. The teacher will find this source book extremely valuable. If he is having difficulty in a given area he can find suggestions as to how others have faced and met this problem.

No one philosophy of education is followed in this volume. It is the belief of the authors that the good teacher will use and make his own the best in all the different points of view.

The book is written in a most interesting manner. There is no dull reading here. This is one of the most practical books on educational practice this reviewer has read recently.

Findley Edge

**Kings and Prophets of Israel.** By Adam C. Welch. London: Lutterworth Press, 1952. 264 pages. 18/-.

This is the last memorial of the work of a great British scholar. Dr. Welch was Professor of Old Testament at New College, Edinburgh. He exercised a deeply spiritual as well as academic influence on his students and this book is prefixed with a memoir by one of them, Dr. George S. Gunn. The contents consist of lectures delivered across the long years of Dr. Welch's teaching life. In many ways, they reflect his characteristic viewpoints on various Old Testament problems, viewpoints already dealt with at length in his many published works, for example, his dating of Deuteronomy.

The chapters on Amos and Isaiah are valuable studies of these two great prophetic figures. The sections on election in the teaching of Amos and its association with Amos' attitude to the other nations, express the generally accepted interpretation, but they do so in an arresting way. Welch's treatment of Hosea makes rewarding reading. It is true that he regards this prophet's oracles as being re-edited for readers in the Southern kingdom of Judah during the reign of Josiah, and so indulges in some unsatisfying speculation. Yet the analysis of Hosea's teaching is excellent. The prophet is set in his Northern Israelite background, and we meet with a noble picture of one who, beyond all others, declared Jehovah's *chesedh*.

In view of the current emphasis on Moses, the chapter on that great leader will be read with interest. Welch would find two different pictures, arising at two different stages in the theological interpretation of the past—pictures of Moses as law-giver and of Moses as deliverer. We can be grateful the scholarship is increasingly giving to Moses his true significance in the history of revelation and this study has valuable insights to offer.

Saul and David, the kings represented by the title of the book are faithfully dealt with and interpreted in a very human way. These two studies will prove helpful to the preacher and bible student.

This is, indeed, a book for the preacher as well as the student. It is rich in devotional and religious undertones. It is written with a real concern for the biblical revelation, and no one can read it unmoved.

E. C. Rust

**Financing Church Expansion.** By Charles N. Millican, Gainesville, Florida: Order from author.

This mimeographed monograph, together with a reprinted article from *The Journal of Finance*, entitled "The Financial Policies of Churches," represents a factual study made by the author, who is an instructor in The College of Business Administration of the



University of Florida. The studies should prove exceedingly valuable to building committees, who are faced with the problem of borrowing money for a new church house or the remodeling or expansion of an old building. Helpful information is given as to types of loans, interest rates, determination of risks, policies of banks and other lending agencies, with a general summary as to financial policies of churches. Presumably Professor Millican will furnish these studies to interested persons who write him.

G. S. Dobbins

**Christian Stewardship and Church Finance.** By H. W. Ellis, Grand Rapids, Michigan: Zondervan Publishing House, 1953. 155 pages. \$2.00.

The author is an honored Southern Baptist pastor who has written this book out of a deep sense of its need and out of rich experience. He is concerned, first of all, to make clear the Christian basis of stewardship and church finance. To do this, he disproves man's claim to ownership and establishes God's claim. He shows that in tithing man acknowledges God's ownership; yet he is quick to make it clear that tithing is not a legalistic requirement and that the practice of stewardship goes beyond the paying of tithes. The larger New Testament concept of stewardship includes God's right over all of life and the Christian's devotion to God of all life's resources. There is accordingly a vital relationship between the practice of stewardship and the endowment of spiritual power. Truly the author shows that much of the weakness of churches and church members today grows out of the failure to understand and to practice this basic Christian doctrine of God's ownership and man's trusteeship. Two final chapters deal with practical problems of enlisting God's people in the practice of God's plan and in setting out requisities to success in church finance based on Christian stewardship. Dr. Ellis has made a worthy contribution to the altogether inadequate recent literature on this great subject.

G. S. Dobbins

**The Fibres of Faith.** By A. Norman Rowland. London: Independent Press Ltd., 1953. 236 pages. 10/6.

This is a useful little book. Its author is not a professional theologian, philosopher or scientist, but a working minister, and this makes his work the more valuable. He shows a grasp of much contemporary thought as he seeks to deal with the now perennial theme of science and religion. Professors R. S. Franks and C. H. Dodd have written commendatory forewords to two of the three sections of the book, but the work stands well quite apart from these.

Mr. Rowland is concerned to remove the tensions between science and religion. The two major sections of the book deal respectively with the Logic of Nature and the Language of Miracle. In the first, the old proofs of divine existence are replaced by a survey of the whole field of nature in which it is shown how, at every point, the world and human personality point beyond themselves to a Creator who is Personal. In the second section, miracle is defined and its Biblical foundations are examined. The result is perhaps the best part of this book. Mr. Rowland argues, with Alan Richardson and others, that miracle is our name for the dynamic of God, that it demands a language of its own, that it is brought to a focus in Jesus Christ, and that the Gospel is preached in the language of miracle. Mr. Rowland will have nothing to do with rationalizing of miracle. He writes: "When once it is realized that the portrait of the Christ who inspired the evangelists cannot be faithfully drawn, except in the shape of the miracles that testify to God's power and his own personality, one mistake will be avoided. Students and interpreters of gospel miracles will cease to peer, as it were, behind them, seeking a cleft between the event and the account of it. A Jesus miracle is an indivisible unity, the faithful and true representation, not of Jesus of Nazareth nor of the risen Christ, but of both in one; as St. Paul puts it, 'Jesus and the Resurrection.' And the only conceivable language for that is miracle." We have no space here to enter into Mr. Rowland's argument, but the chapter on the Gospel in miracle is particularly helpful, though the argument at times is vague.

This is a book to buy. It has not the authoritative scholarship of the educator's study behind it. Much is missing and much could be better expressed, but it does carry the authority of a minister's study and a preacher's experience, and that is what most of us have to be satisfied with. Buy and use this book—it will help your ministry.

E. C. Rust

**The Psychology of Learning.** By James Deese. New York: McGraw-Hill Book Co., 1952. 398 pages. \$5.50.

The author's treatment of this subject is broad rather than exhaustive. Every significant area of the subject is treated. This volume does not deal much with the different "theories" of learning. Rather, the writer gives experimental data which the reader may evaluate and interpret.

"The early chapters attempt to cover the basic problems of learning. . . . The middle chapters of the book are concerned with examples of multiple-response learning. . . . The third portion of the book is concerned with special topics such as individual differences, emotion and learning and neurophysiology of learning."

The reviewer was disappointed that the author did not give more interpretation of the significance of this experimental data for human learning as he did, for example, with the problem of transfer of training.

Findley Edge

**A Christian Commentary on Communism.** By Edward E. Rogers. New York: Frederick A. Praeger, 1952. 229 pages. \$3.50.

This volume contains the Fernley-Hartley Lectures of the Methodist Conference in Great Britain. It has received a number of "rave reviews" in various British periodicals. The author's purpose is to produce an objective commentary on the Marx-Lenin theory that is practiced in the Soviet Union. He traces the communist ideal from Plato to Stalin and gives special attention to the Marxian theory. Less than nine pages are actually devoted to "a Christian commentary on communism." Here his main contention is that the Achilles Heel of communism is its naive and weak concept of the nature of man.

Well written and well documented this book has real value for the reader who desires a comprehensive interpretation of communism in theory and practice.

Henlee Barnette

**The Soviet Impact on Society.** By Dagobert D. Runes. New York: Philosophical Library, 1953. 193 pages. \$3.75.

Philosopher Runes wrote this volume fifteen years ago, prior to the Soviet-Nazi amity treaty. At that time no publisher could be found because the book appeared to be too daring in its accusations. But, alas, many of his prophecies have come true. No doubt, if this book had been in print fifteen years ago and read widely, it would have saved many people from falling for the communist double-talk and the big-lie technique.

The author presents a penetrating criticism of Marxism and Soviet action. Perhaps, he over simplified the doctrine of Marxism. But his gripping description of the degrading and destructive practices of communism should awaken Americans to the threat of this secular faith to our democratic way of life.

Henlee Barnette

**Ideas for a Successful Pastorate.** By John Huss. Grand Rapids: Zondervan Publishing House, 1953. 144 pages. \$2.00.

Pastors are always looking for ideas or plans that can be used to increase the effectiveness of the work of their churches. This volume gives fifty suggestions that have been used with success by the author. The book is divided into five sections: (1) Ideas to Encourage Members of Your Church to Win Souls. (2) Ideas to

consume the Fruits of Evangelism. (3) Ideas to Make the Mid-week Service "The Hour of Power." (4) Ideas to Make Your Church Bulletin More Effective. (5) Ideas of a Miscellaneous Nature to Promote Kingdom Work.

It is possible that not all pastors will be equally attracted to all of these suggestions. But having been a pastor who has tried to plan to promote the work of a church, the reviewer knows how this book will be welcomed by young pastors who are just beginning their ministry, and by those older pastors who are looking for new ideas.

Findley Edge

**Whitehead's Theory of Reality.** By A. H. Johnson. Boston: Beacon Press, 1952. 263 pages. \$4.00.

The work of the late Professor A. N. Whitehead will prove a growing centre of philosophical thought for many years to come. No contemporary thinker has been more concerned with a metaphysical structure which shall correlate the results of modern scientific theory and investigation, and equally no contemporary philosopher has invented such an extraordinary vocabulary or provided interpreters with a more difficult task. Many years ago now, Professor Dorothy Emmet of the University of Manchester, England, essayed the work of interpretation. We have since had the composite work on "*The Philosophy of Alfred North Whitehead*" in the Library of Living Philosophers. Now this volume appears and provides a yet further introduction to a thinker whose thought is both stimulating and often veiled in meaning. Anyone who reads it will have a clearer understanding of one of the most brilliant minds of our time.

The author is Professor of Philosophy at the University of Western Ontario, and himself studied under Dr. Whitehead. He centres his analysis in Whitehead's theory of actual entities. These constitute the basic elements of reality and possess a bipolar nature, that is to say, they have a capacity for both mental and physical response. According to Whitehead, they have a feeling of prehension for aims or objectives, and through these subjective aims they are organized into societies at various levels—non-living, vegetable, animal, and human. Professor Johnson gives a clear discussion of these, and also deals faithfully with the nature of mind for Whitehead. The latter issue raises many questions, and it is doubtful whether the nature of personality is adequately understood in terms of Whitehead's categories. Johnson tends to leave this on one side.

Our author gives careful consideration to Whitehead's idea of God. According to this, God is not the pre-eminently real nor is he before all creation. The actual entities do not constitute a dependent reality. Rather they and God are mutually dependent,



and God simply provides them with their subjective aims. They are, indeed, self-creative agents for whom God provides the organization motives. God also takes into his own enduring life what of value they contribute. Even though they perish, he continues. This is really pantheism. As the reviewer has argued elsewhere, it is really 'creativity' that is God, whilst Whitehead's God is an element within the divine 'All', existing side by side with the actual entities which, like him, are emerging from the flux of creativity.

Whitehead presents a vexing problem. Spinoza and Leibnitz, Plato and Aristotle, Hegel and Bergson, all seem to be his spiritual and mental progenitors. Dr. Johnson has to deal with this, and he does so ably in the chapter on "Whitehead's relation to other philosophers." The reviewer would regard Whitehead as a Spinozist who has drunk deeply of Leibnitz, as one who begins with Plato and finishes with Aristotle. Such movements of thought may have been unconscious, but they can certainly be supported from Professor Johnson's analysis.

We have no space to consider other phases of this able piece of work. Enough has been said, we hope, to whet appetites. Whitehead was not a theist, nor least of all, a Christian theist, but he has much to offer the Christian apologist. L. S. Thornton has used him in this way in the book entitled "*The Incarnate Lord*." The Christian apologist needs to grapple with Whitehead's thought and to make some of the system his own. Here is a book that will help in this task.

E. C. Rust

**The Biblical Faith and Christian Freedom.** By Edwin Lewis. The Westminster Press, Philadelphia, 1953.

For more than a century the problem of the relation between Christian faith and biblical criticism has perplexed thought and genuine experience, the rugged old master of Drew strives to be modern without modernism and fundamental without fundamentalism. After the hot winds of criticism have withered some of the less sturdy faith, Lewis still thinks it possible to use the concept of revelation and to speak of the Bible as "The Word of God." With much personal appreciation for the author and his vital theology, the reviewer questions whether it is possible to separate the form and the content of revelation as much as is done in this book. But this is a difficult point that should not damage the value of the book. Those who would see Neo-orthodoxy at its best by the man who first used the term should read this book.

Dale Moody

**Treatise on Values.** By Samuel L. Hart. New York: Philosophical Library, 1949. 165 pages. \$3.75.

This is a rather able presentation of the Pragmatic conception of values. The author considers first the nature of value and then

examines esthetic, moral and religious values. He maintains that values must be studied genetically and scientifically. Thus it will be found, he claims, that values are functional, factual and objective in that they belong to specific events and they aid one in adjusting to one's environment. Values, therefore, refer not to entities, concepts, feeling, or desires, but they are facts of experience which lead to further experience. Values are naturally placed in a scale, he believes, because of their functional significance in producing desirable experience. The fatal weakness of the position here presented is that the Pragmatist must presuppose another kind of value in order to say that one kind of experience is more valuable than another. Thus this system of valuation defeats itself.

Guy H. Ranson

**A Doctor's Soliloquy.** By Joseph Hayyim Krimsky. New York: Philosophical Library, 1953. xiii, 116 pages. \$2.75.

This book contains the fruit of a philosophical physician's quest for understanding of ultimate questions of God, nature, and man. Actually we have here a very good work in Christian apologetics. He has written the book because his quest, he feels, has not been his alone but that of countless men and women "whose minds reach out for proof that faith is justified, that our Redeemer liveth and that man's evolution bears witness to God's universal plan." He is convinced through his study of the human organism that nature speaks of an Intelligent Spirit who designs and controls it.

Guy H. Ranson

**Philosophy of Nature.** By Jacques Maritain. New York: Philosophical Library, 1952. 198 pages. \$3.00.

Those familiar with the work of Jacques Maritain will welcome this book, and also the concluding chapter by Professor Yves Simon, which analyses Maritain's philosophy of the sciences. Maritain is one of the most distinguished of the group of neo-Thomists, and his defense of the Thomistic position provides the background for this book, in particular his brilliant piece of analysis published in English translation under the title, "*Degrees of Knowledge*."

The first chapter gives a brief but illuminating survey of the view of nature in Greek and mediaeval thought. It brings us down to the revolution in the understanding of the natural world which resulted from the work of Galileo and Descartes. Maritain rightly describes this revolution as leading to a tragic misunderstanding, since it viewed nature under its quantitative aspect and not ontologically. "Clearly the result of this approach could not be a Philosophy of nature but very precisely speaking a Mathematics of nature." As a result, metaphysics has been led astray by taking as the basis for its study of nature "the mechanistic hypostasis of the physico-

mathematical method." Maritain's judgment here is sound. Kant was wrestling with the same problem, while modern positivism puts the mathematical in the centre and rejects the ontological altogether.

There follows a welcome analysis and dismissal of such scientific positivism. The reactions against it of Duhem, Meyerson, and German phenomenology are elaborated. This constitutes a very valuable section, in the light of contemporary scientific thought.

Finally, Maritain adumbrates the Thomist position. Few Protestant readers will follow him in this return to classical Catholic thought with its emphasis on Aristotelian categories. But it is ably done, and with many of the conclusions we must concur. Maritain writes: "By casting philosophical light upon the universe of sciences, the philosophy of nature discerns therein an intelligibility which the sciences themselves cannot reveal to us. . . . Indispensable mediator, it brings into accord the world of the particular sciences, which is inferior to it, and the world of metaphysical wisdom which is set above it." We would still ask whether a Christian philosophy of nature is possible unless we start from the higher wisdom, the saving revelation of God in Christ, as our basic pre-supposition. The cosmic Christ must be the centre of our understanding of the natural order. In actual fact, Thomism provides too static an approach for a Christian epistemology of revelation, for the Christian view of God as the One who Acts rather than the One who Is, and for the Christian understanding of creation by the dynamic and all-powerful divine Word. This book is, however, a valuable contribution to the contemporary revival of a concern with the philosophy of nature.

E. C. Rust

**Criticism and Faith.** By John Knox. New York: Abingdon-Cokesbury Press, 1952. 128 pages. \$1.75.

"What bearing does the historical method of studying the Bible have upon Christian faith?" This question, of perennial interest to the pastor whose study time is devoted primarily to a devotional or homiletical approach, is answered to some degree of satisfaction by a well-known New Testament scholar. With a deep underlying conviction (shared by the reviewer) that scholarship as such cannot seriously impair faith, John Knox proceeds to correctly define historical criticism and then to demonstrate its contributions to preaching itself. Such a critical study may indeed save us from "subjective allegorization" of the gospel materials.

It is hardly possible to agree with every statement in this (or any other) book, and the author's characterization of the fourth Evangelist as a Docetist is not acceptable. However, the author does accomplish a part of his purpose: a defense of the critical method in the study of the New Testament. It is a book which the seminary student and the pastor alike ought to read.

J. Estill Jones

**Early Christian Fathers.** Edited by Cyril C. Richardson, in collaboration with Eugene R. Fairweather, Edward R. Hardy, and Massey H. Shepherd. Philadelphia: The Westminster Press, 1953. 415 pages. \$5.00.

**Zwingli and Bullinger.** Edited by G. W. Bromiley. Philadelphia: The Westminster Press, 1953. 364 pages. \$5.00.

These works are volumes one and twenty-four, respectively, of an important and exciting new series of translations: *The Library of Christian Classics*. In all, twenty-six volumes are planned, covering great theological writings from the end of the first to the end of the sixteenth century. The general editors of the whole series are John Baillie, John T. McNeill, and Henry P. Van Dusen. Published in Great Britain by the S.C.M. Press, and in America by Westminster, the aim of the series is "to present a sound selection of the great writings of Christian history, edited afresh and in many instances translated anew or for the first time." Two further volumes (nos. VI and XIV) are due in October of 1953, and thereafter two volumes each spring and autumn. An abler group of scholars and translators would be difficult to assemble.

The volume of *Early Christian Fathers* opens with an "Introduction to Early Christian Literature and Its Setting," and has appended to the introduction a basic bibliography. The body of the book is divided: (1) Letters in Crisis (First Clement, Ignatius, Polycarp); (2) The Way of Martyrdom (The Martyrdom of Polycarp); (3) A Church Manual (Didache); (4) An Early Christian Sermon (Second Clement); (5) In Defense of the Faith (To Diognetus, Justin's First Apology, and Athenagoras' Plea); and (6) An Exposition of the Faith (selections from Irenaeus' Against Heresies). These are useful indexes.

Volume XXIV: *Zwingli and Bullinger*, offers the former's *Of the Clarity and Certainty of the Word of God*; *Of the Education of Youth*; *Of Baptism*; *On the Lord's Supper*; *An Exposition of the Faith*. Bullinger's lengthy "sermon" on "The Holy Catholic Church," becomes available for the first time to the English reader. The introductions, bibliographies and footnotes appear in this volume as in the first.

The history of the whole Christian movement through the Reformation is represented in the prospectus for this series. Important documents from the areas of philosophic, dogmatic, sacramental, scholastic, ascetic, mystical, and reformation theology will be available to the serious student. A volume on *Spiritual and Anabaptist Writers*, and one on *English Reformers* conclude the list. The whole English-speaking world will be, for a generation or two, indebted for the accumulated scholarship of this great project. Hearty thanks and best wishes are due to both publishers and editors.

T. D. Price



**Christianity and Existentialism.** By J. M. Spier. Philadelphia: Presbyterian and Reformed Publishing Company, 1953. 140 pages. \$3.00.

This book is a translation of a Dutch work. Its author is a prominent Calvinist and Christian philosopher, and is a pastor of the Reformed Church in Holland.

We have here an able discussion of the meaning of existentialism as a contemporary movement and a critique of its significance for Christian thought. Existentialism is treated as if it were "a philosophy of meaninglessness of life, if the nihility, and mortality of human existence which is devoid of any prospect or future." Spier carefully adds, by way of qualification, "at least in the case of its leading exponents." It is true that the categories of anxiety and death play a large part in this form of philosophical thought, and that thinkers like Sartre and Heidegger give little but a message of responsible despair—that is to say, they teach that man must accept the responsibility for deciding his destiny and determining his existence, even though he knows that death must cut him short. Yet no one can avoid the tremendous significance for Christian thought of Soren Kierkegaard and Gabriel Marcel as well as of the theism of Karl Jaspers. These men are prophets of hope in the midst of anxiety and despair. They are by no means humanists. They have an anchorage in the eternal order. Man's responsibility is under God. Spier thinks that the roots of existentialism are in humanism. That holds for one stream only in this movement of thought. Kierkegaard certainly does not qualify for such a description, nor does Spier remember the long tradition of existentialist thought which stretches back through Pascal and Augustine to the New Testament. For the Christian existentialist, life can become meaningful and existence become real when decided under God. Despair and death are thereby defeated.

Our author does less than justice to Kierkegaard and Marcel, although his studies of all the existentialist thinkers whom he considers, are valuable. One little known thinker is treated in a very useful way—the Dutch existentialist Leon. This analysis of the leading advocates is followed by a summary of the main tenets of existentialism and by a rebuttal of these in the interest of what Spiers holds to be a Christian standpoint.

This is a useful book, but it is biased. The author does not mention Martin Buber or Karl Heim, who have profoundly influenced contemporary theistic thought and Christian thinking in particular. What he says in his analysis and rejection of existentialism is usually very true of its atheistic form. Here his criticisms are valuable, but he fails to do justice to the Christian stream and to recognize that here we are often getting quite near to the heart of the Gospel.

Those interested in the Existentialist Schools of Philosophy should buy this book, but they should read it with caution.

E. C. Rust

**A Monument to St. Jerome.** Edited by F. X. Murphy. Foreword by Cardinal Tisserant. New York: Sheed and Ward, 1952. 295 pages. \$4.50.

These "Essays on Some Aspects of His Life, Works and Influence," were originally planned for publication in 1947, in commemoration of the sixteenth century of Jerome's birth. Delayed until 1952, they are yet a worthy memorial to one of the most widely influential and learned men of Christian history.

Jerome, the hermit and the man, is presented in the first two essays. Then follow studies of him as exegete, in relation to Greek thought, as historian, as spiritual director, in relation to the barbarians, as humanist, in his influence in the early middle ages, and finally, St. Jerome and the Canon of Holy Scriptures.

Since the number of works on Jerome in English are few, this able one will fill a felt need. The age of Jerome is highly important for understanding both the transition to the Middle Ages, and the bridging, partial though it was, of Eastern with Western Christianity. All students of Church History will find it helpful and instructive.

T. D. Price

**Report from Christian Europe.** By Stewart Winfield Herman. New York: Friendship Press, 1953. 211 pages. Cloth \$2.50.

That Europe, once the chief center of Christian culture, has become a mission field again hardly needs arguing longer. Should one be unconvinced, he will find abundant support for the statement in this book. But more, he will find a keen analysis of the complex nature of the task of re-evangelizing the continent, and a timely first-hand report on signs of revival within the churches of Europe.

The report is not an encouraging one. For while there are heartening signs of new life in scattered quarters, the over-all picture is one of decadence, confusion, frustration, and fatalistic resignation to stark tragedy. The author, an American who has spent most of the last eighteen years in Europe doing relief work under the World Council of Churches and the Lutheran World Federation, can hardly conceal his own pessimism, although he bravely calls for faith in the ideal Christian solution to the ills of European society. Sympathetic and conciliatory in spirit, he tries to put the best light possible upon the many conflicting movements in Europe; but he is realistic in describing the apathy of the state churches, the political pretensions of Rome, and the intransigency of Communism.

To read this book is a sobering experience. But it is an experience which should be endured, if one is to be alive to the world in which we are living and prepared for whatever may come out of Europe tomorrow.

H. C. Goerner

**Gospel and Law.** By C. H. Dodd. New York: Columbia Press, 1951. 83 pages. \$1.50.

In this Bampton Series of four lectures C. H. Dodd has demonstrated the indissoluble relation existing between the Gospel as God's revelation in Christ and God's universal law as it is interpreted in Christ. The developing thought moves smoothly from Dodd's basic consideration of *kerugma* and *didache* through the principles and motives of Christian ethics to the ethical teachings of the Gospels and the law of Christ itself.

Significantly he has recognized that "in general structure the *catechesis* of early Christianity followed the lines of other ethical teaching of the time" and then has laid down the four fields of direct relations between that *catechesis* and the Gospel: Christian eschatology, the idea of the "Body of Christ," the imitation of Christ and the primacy of love. These he correctly describes as the foundations of Christian ethics. One of the most helpful emphases (as might be expected of Dodd) is the relating of ethics to eschatology in the mind of Jesus and the church. It is an admirably and useful treatment and the reader with the reviewer will be disappointed if it is not the basis of a more comprehensive work in the field of New Testament ethics.

J. Estill Jones

**Major Voices in American Theology.** By David Wesley Soper. Philadelphia: The Westminster Press, 1953. 217 pages. \$3.50.

Readers who do not have time to read all the writings of Edwin Lewis, Reinhold Niebuhr, Nels S. F. Ferre, Paul Tillich, H. Richard Niebuhr, and Robert L. Calhoun will welcome this reliable summary and appraisal of the lives and ideas of six of America's most influential theologians. Each of the chapters contains both a biographical sketch and a theological digest, written in superb style and wholesome objectivity. The author, David Wesley Soper, reveals his own theological poise in what he approves and in what he rejects in contemporary American theology. His glowing appreciation for Edwin Lewis' evangelical theology does not blind him to the dangers of his great teacher's dualism. The rugged realism of Reinhold Niebuhr, the most important single theologian discussed, is not found free from skepticism and pessimism. Nels Ferre's enthusiastic effervescence and prolific pronouncements on love sometime sink in the swamps of sentimentalisms. Paul Tillich's

dialectical methodology of correlation is dogged by docetism. After this critical treatment of the first four men, it is with some surprise that the last two, H. Richard Niebuhr and Robert L. Calhoun, are left almost free from censorship. H. Richard Niebuhr, the younger brother of the illustrious and pessimistic Reinhold, proclaims a theology of humility and hope in *Christ and Culture* (1951), but not before a painful pilgrimage through *The Social Sources of Denominationalism* (1929), *The Kingdom of God in America* (1937), and *The Meaning of Revelation* (1941), and other writings. The concluding chapter on "The Theology of Work by Robert L. Calhoun" described the sincere search of a cautious and critical mind which finds God most real, not a stratospheric speculation in which Calhoun himself never gets dizzy, but in Christ and the common life.

It is a good book.

Dale Moody

**The Treasury of Andrew Murray.** Compiled by Ralph G. Turnbull, Westwood, N. J.: Flemming H. Revell Company, 1952. 253 pages. \$2.50.

Andrew Murray was well known to ministers and other Christians of the past generation. While his theological education was obtained in Scotland and Holland, and most of his ministerial life was spent in South Africa as pastor of a Dutch Reformed Church, Andrew Murray was a frequent visitor to America. He was eagerly sought for devotional sermons, for conferences, and for special occasions. His best known book is *With Christ in the School of Prayer*, although from his prolific pen came many other volumes characterized by an intense devotional flavor.

Dr. Turnbull has selected thirty-two of the choicest of Andrew Murray's writings from many books. These extracts are classified under three main heads: Prayer, Holiness, Power. Each one is a precious gem. The minister or other Christian worker will find two main uses of this "treasury": the enrichment of his own soul; and almost inexhaustible suggestions for devotional preaching and the preparation of worship programs.

G. S. Dobbins

**The Resurrection and the Life.** By Leslie Weatherhead. Nashville: Abingdon-Cokesbury, 1948. 60 pages. \$1.00.

Here is a little book of five chapters which will not provide ready-made sermons for the preacher, but which will cause him to think and to prepare his own sermons.

Dr. Weatherhead declares his firm belief in "the resurrection and the life" in Jesus Christ. The theme is developed in these chapters, "Christ Is Risen," "Christ Is Alive Today," "Christ Offers Life



Now," "Christ Offers Life Hereafter," and "Christ is Relevant to Life Today." The third chapter in which the New Testament concept of the kind of life which Christ offers is set forth is especially helpful.

The book is marked by a vivid use of imagination, insistent personal appeal, and a sincere sharing of experience. Besides ideas and inspiration, it provides good examples of sermon preparation.

V. L. Stanfield

**Here's A Faith for You.** By Roy M. Pearson, Nashville: Abingdon-Cokesbury Press, 1953. 150 pages. \$2.00.

Dr. Halford Luccock has reminded us that psychology is useful but that it is a poor substitute for religion. To those who have become a bit fed up on "psychological preaching," these messages come as a refreshing change. People are troubled—many people—but the way out involves purpose as well as permissiveness. The author declares that this book is written "for people who are searching—searching for peace of mind, searching for knowledge of their real selves, searching for a faith sufficient for a world on the brink of doom, searching for a way to get started in that faith." Starting with man's need, the author ends with God's power. The minister needs this book for his own soul, and then he needs to share it with his people that they may gird themselves for the struggle which we call life. The chapter headings give a taste of the contents, such as: "A Faith for These Times"; "A Way to Get Started"; "Thank God You Feel Inadequate!"; "Praise God!"; "We Journey in The Light,"; "The Mighty are the Meek."

G. S. Dobbins

**The Christian Church in a Secularized World.** By John R. Lavik. Minneapolis: Augsburg Publishing House, 1952. 153 pages. \$2.00.

There is intense and growing concern among all Christian bodies for a better understanding of "the Christian church" in our disturbed world situation. This book is an interpretation from the standpoint of American Lutherans. This "secularized world" is a "present evil world," in which the Christian church must live and function. According to Mr. Lavik, the Augsburg Confession is still valid: "The Church is the congregation of saints in which the Gospel is rightly taught and the Sacraments are rightly administered." The "basic responsibility of the church is to take the Word of God seriously . . ." and this is done by "teaching the Word of God and administering the Sacraments."

With strange inconsistency the author describes the Lutheran Church as "holding firmly to the simple teachings of the Word of God"; yet this statement is followed by the declaration that "baptism is the sacrament of the new birth through which the new life of the Spirit is created . . . The Lord's Supper is the

sacrament given for the sustaining and sanctifying of the new life of the Spirit created in baptism." An excellent discussion on the authority and validity of the Bible is followed by a chapter on teaching, in which it is stated that "baptism is that means of grace which is particularly adapted to the needs of little children who are not yet ready to receive the Word. Through baptism the Holy Spirit acts directly on the soul of the child, making it by grace a regenerate child of God." As if realizing that this statement is actually unsupportable, it is conceded: "But this new life which the Spirit has created must be in due time nourished by the Word of God. Otherwise it will not come to know, to believe, and to love God, but will be corrupted by sin and estranged from God."

Ours is indeed a "secularized world," but increasingly it is a critical and skeptical world. Is any church adequate for such a world that continues to rely on outmoded concepts which the informed New Testament student simply cannot accept?

G. S. Dobbins

**Jewish Ethics.** By Israel I. Mattuck. New York: Longmans, Green and Company, 1953. ix, 158 pages. \$1.80.

This work gives a very good introduction to the ethics of the Old Testament and later Jewish literature. Part I is concerned with the theory of Jewish ethics, in which the author develops the relation of ethics and religion. In Part II Rabbi Mattuck ably analyzes the basic religious and ethical ideas of imitation of God, justice, love, truth, peace, respect for persons and life, and holiness. Part III develops social ethics in which the ideas of social justice, war, and charity are discussed. Part IV is devoted to the interpretation of the family, and Part V develops the theory of the good life. The work is ably done, and should prove of help not only to Jews, but to students of ethics, ministers, and all who are interested in morality.

Guy H. Ranson

**Missions Under the Cross.** Edited by Norman Goodall. London: Edinburgh House Press, 1953. Distributed in the U.S.A. for the International Missionary Council by the Friendship Press, New York. 264 pages. Cloth \$2.75.

The Willengen Conference of the International Missionary Council has become history, and the little German village has taken its place in the series of focal-points in world mission development. Posterity will take account, in order, of Jerusalem 1928, Madras 1938, Whitby 1947, and Willengen 1952. The full record of the Willengen meeting is preserved and made available for the entire English-speaking world in this well-edited volume, which contains all the major addresses and the official statements issued by the Council, along with an interpretative introduction by the editor.

The addresses are of uniformly high quality. Included are words from such Christian leaders as Otto Dibelius, John A. Mackay, Reinold van Thadden, Paul S. Minear, and J. E. L. Newbigin. No one who is seeking to interpret the present world situation from the standpoint of the Christian church should ignore the insights of these men and the reactions of their international audience. The most lengthy chapter is a survey of the present condition of the churches of the world, with emphasis upon the so-called "younger churches." This is perhaps the most complete recent study of this nature.

This book should be in every Christian library. It deserves the immediate serious attention of all Christian leaders.

H. C. Goerner

**Rural Church Administration.** By Rockwell C. Smith, Nashville: Abingdon-Cokesbury Press, 1953. 175 pages. \$2.00.

Although written from the standpoint of a Methodist minister and the polity and the practice of Methodist churches, this book has many practical ideas which will be helpful to any rural pastor. The author knows the country church and its field from wide experience. His scholarship is evidenced by the fact that he earned his Ph.D. degree in Rural Sociology at the University of Wisconsin. He is now professor of rural church administration and sociology at Garrett Biblical Institute. It is gratifying to note how Dr. Smith exalts the rural pastorate rather than playing it down. In fact, there is scarcely an item in his program for the rural church and parish that could not be adapted and adopted to advantage in almost any city situation. Yet there are elements of distinctiveness in American rural life that must be taken into account in the building of the rural church program and in the responsibilities of the rural minister. An exceptionally valuable chapter is "Raising the Parish Budget." Much insight is shown in the discussion of the pastor's ministry in the home, to the sick, to the bereaved, as counselor.

G. S. Dobbins

**Audio-Visual Materials, Their Nature and Use.** By Walter A. Wittich and Charles F. Schuller. New York: Harper and Bros., 1953. 564 pages.

The literature dealing with the field of audio-visual education is becoming increasingly better. This volume is one of the best giving a comprehensive coverage of this field. It will rank along side of Dale's "Audio-Visual Methods in Teaching."

The second chapter on "How People Learn" is very good. Teachers who use visual aids must understand, also, the learning processes. There are chapters dealing with the major visual aids such as the chalkboard, flat pictures, maps, filmstrips and slides, and motion

pictures. Chapters also discuss radio, recordings, and educational television.

The book is designed for public education. It will undoubtedly become a standard textbook in this area. It will, also, be helpful for those who are interested in the use of visual aids in religious education.

Findley Edge

**Revelation and Inspiration.** By James Orr. Grand Rapids, Michigan, 1952. 224 pages. \$3.00.

The fact that a book is reprinted more than four decades after the first impression is some indication of its lasting value. James Orr's *Revelation and Inspiration* was one of the best books by one of the most balanced thinkers at the beginning of the twentieth century. Wrestling with the basic problems of history, miracle, and Scripture in relation to general and special revelation, the author anticipated some of the crucial questions of contemporary Christian thought. Both the point of view and the procedure of the argument justify this reprint.

Dale Moody

**How to Make Achievement Tests.** By Robert M. W. Travers. New York: The Odyssey Press, 1950. 180 pages. \$2.25.

One of the most difficult tasks that faces a conscientious teacher is to prepare a fair and effective examination to serve as one basis for evaluating the work of a student. While many books have been written on tests and measurements, this volume is one of the few that gets to the heart of the problem and deals with it in a practical way.

On every helpful emphasis is that the teacher should construct a measuring instrument in terms of the educational goals of the course. If knowledge or content is not the only goal then that fact should be taken into consideration in the examination.

The author discusses the objective type test under three headings: the completion item, the true-false item, and the best answer item. He discusses their uses, their limitations and suggests principles that should be adhered to in the construction of such items. He admits that these principles have not been verified by scientific experimentation, but they reflect the best thinking and experience of experts in this field.

Findley Edge

**How to Win Souls.** By Eugene Myers Harrison, Wheaton, Illinois: Van Kampen Press, Inc., 1952. 156 pages. \$2.00.

This "manual on personal evangelism" follows the somewhat conventional lines of the older books by Moody, Torrey, Scarborough,



and others. The author is a warm-hearted pastor-evangelist, with a rich background of missionary and pastoral experience. For eleven years he was pastor of Woodlawn Baptist Church, Chicago. At present he is Associate Professor of Missions and Evangelism at Wheaton College. The book is "different" in that it illustrates by means of case studies almost every type of person or situation with which the soul-winner is called on to deal. Some of the cases seem a bit far-fetched and some illustrations are sometimes a trifle shop worn, but in the main the materials are realistic, well presented, usable. Pastor-evangelists will do well to add this valuable book to their collection of evangelistic helps.

G. S. Dobbins

**On Freedom's Altar: The Martyr Complex in the Abolition Movement.** By Hazel Catherine Wolf. Madison: University of Wisconsin Press, 1952. xv, 189 pages. \$3.75.

This work is a very fine study of the appeal to ethics in the antislavery crusade. The moral issue is the theme, but it is related to the economic, social, political, individual, and sectional issues that arose in the many-sided controversy. Those who took up the crusade on ethical and religious grounds displayed the characteristics of Christian evangelists and martyrs, is the keynote sounded by the author. Their arguments and style of presentation are recounted here in an engaging and moving style. One is made at times to feel that he is an auditor of the words and an eye witness of the scenes and is moved emotionally. This is a notable contribution to studies of the antislavery movement.

Guy H. Ranson

**Minister's Manual.** By C. T. Davidson, Cleveland, Tennessee: White Wing Publishing House and Press, 1952. 100 pages. \$1.00.

Durably bound and convenient in size, this little manual should be useful to any minister. More space is given to funerals than to anything else. Almost every conceivable aspect of the funeral service is covered. Attention is also given to weddings, to dedications, to receiving members into the church.

G. S. Dobbins

**A Book of Modern Prayers.** By Margaret D'Arcy, Aldington: Kent: The Hand and Flower Press, 1951. 30 pages.

This is a beautifully bound and printed little book of great prayers. The prayers cover a wide range—for life, for forgiveness, in time of sorrow, in time of despair, in time of fear, in time of hesitancy, in time of anger. There is a prayer for tolerance, for memory, for humility, for love, for peace, for endurance, for hap-

piness. The soul is enriched through meditation on these conscience-searching and heart-warming prayers.

G. S. Dobbins

**Living Issues in Philosophy** (Second Edition). By Harold H. Titus. New York: American Book Company, 1953. xi, 500 pages. \$4.50.

In the largely rewritten second edition of this standard introductory text, Professor Titus brings the content and the guide to the literature up to date. The work will serve as a very valuable guide to beginning students of philosophy because of its completeness, clarity, simplicity, and accuracy. The problems relating to the nature and types of philosophy, the world in which we live, the nature of man, the realm of values, the ways of knowing, the nature and place of religion, and the nature of society are all treated with simplicity and understanding.

Guy H. Ranson

**Handbook on Parliamentary Law.** By Joseph T. Karcher, New Brunswick, N. J.: New Jersey Academy Press. 95 pages. Paper Bound.

Most manuals of parliamentary law are too technical and fine-spun for the average "moderator" to use with satisfaction. Here is a guide by a distinguished lawyer which is largely non-technical and unusually understandable. One reading of this handbook, with careful marking at certain points, should enable the average person to preside over a deliberative assembly with confidence and ease. The chart showing synopsis of rules and order of precedence of motions gets the whole of parliamentary procedure before the eyes of the presiding officer so as to make it easy for him to conduct the meeting smoothly.

G. S. Dobbins

**Writing for Christian Publications.** By Edith Tiller Osteyee, Philadelphia: The Judson Press, 1953. 206 pages. \$3.00.

Those of us who write for the denominational press, and all who aspire to do so, will welcome this practical, down-to-earth, stimulating and readable volume. The author is a newspaper woman of wide experience, serving more recently in the Editorial Department of the American Publication Society. What she has written is literally indispensable to those who are concerned for the improvement of their ministry of writing. The book is no dry-as-dust manual, but is itself a good demonstration of modern journalism. The division on "Write Right" ought to be made compulsory reading for everyone who writes for publication. Perhaps the reviewer

could make no better comment than to say that he is putting it on the list of required texts for his course in creative writing.

G. S. Dobbins

**How to Believe.** By Ralph W. Sockman. Garden City, New York: Doubleday & Company, 1953. 224 pages. \$2.50.

Does it matter what we believe just so we do what is right? It is the purpose of this book to demonstrate the importance of right belief for the good life. Taking the Apostle's Creed as an outline, the author answers the typical questions put to him during the last twenty five years as a pastor and radio preacher.

Most of the answers are solid and satisfactory, the belief in God, Jesus Christ, judgment, the Holy Spirit, the church and the forgiveness of sins being better than the chapter on eternal life. Certainly his views on infant baptism and praying for the dead seem to the reviewer poorly pleaded, but the Methodist Author will perhaps classify this as the Baptist bias of the reviewer. Nevertheless the book illustrates the type of preaching people hear too little in these days of excessive verbage and light cargoes.

Dale Moody

**Good Housekeeping in the Church.** By Katherine Morrison McClinton and Isabel Wright Squier, New York: Morehouse-Gorham Company, 1951. 94 pages. \$1.65.

This is a Roman Catholic book and is therefore of no great value to Protestants, so far as details are concerned. Somebody ought to write a book with this title for our Baptist Churches! The book is worth buying because of the way in which it impresses the reader with the Catholic care of their buildings and its equipment, concern for the sacred vessels and vestments, and exaltation of the high office of the sacristan. Another value is in the "Glossary of Church Terms," which should serve to remove a considerable amount of Protestant ignorance concerning Catholic terminology. The reader's vocabulary will be considerably enlarged by this section of the book.

G. S. Dobbins

**Winsome Witnessing.** By Mary Terry, Chicago: The Moody Press, 1951. 127 pages. (paper) \$.35.

Miss Mary Terry was for many years Superintendent of the Baptist Goodwill Center in Shreveport, Louisiana. Her gentle, tender, busy, useful Christian life was in itself a continuous witness for Christ. This little book is almost autobiographical. It gives insight into the art of personal soul-winning in action. Its chief emphasis is not on methods but on the spirit and life of the witness. Its thesis

is that if the evangelist is right the methods can scarcely go wrong. Thus much attention is given to preparation, convictions, heart-power, winsomeness, union with Christ, prayer, knowing and doing the will of God. Two chapters are especially fine: "Wisdom in Fishing for Men" and "Strength for Thy Labor."

G. S. Dobbins

**The Jehovah's Witnesses and Jesus Christ.** By Bruce H. Metzger, pp. 65-88. \$.15.

Taking Christology, the central doctrine of the Christian faith, Prof. Metzger of Princeton Theological Seminary, demonstrates that the teachings of Jehovah's Witnesses are a return of the ancient heresy of Arianism that made of Christ a creature. Using the New World Translation of the New Testament of Jehovah's Witnesses and the American Standard Version, preferred by the movement, the refutation proceeds in fairness. Several notes on translation are of scholarly value, but the reviewer is open to conviction on Metzger's interpretations of John 10:30 (p. 72) in the light of John 17:20-22, *prototokos* in Col. 1:15-17 in light of Col. 1:18 (cf. L. S. Thornton, *The Common Life in the Body of Christ*, Ch. X), and of *harpagmos* in Phil. 2:6 in the light of J. Hugh Michael, *Philippians*, pp. 82-97.

Dale Moody

**Courtship and Love.** William S. Sadler. The Macmillan Company, New York, 1952. 209 pages.

The contents of this book have been prepared with the needs of persons who are involved in courtship, engagement and the first phases of marriage. The book was manifestly written for them and not primarily for professional readers only. As such, it would be classified as a pastoral aid book—one to be handed by a counselor to a counselee.

The advice given in the book is of a well-seasoned, paternal sort. The author gives advice directly out of his own wide experience and reading. Nevertheless, he has the typical rather than the deviant person in mind. He has a rather popular and superficial understanding of sex in that on page 13 he makes it "physical" as over against spiritual. He needs the "insights of Derrick Sherwin Bailey in his *The Mystery of Love and Marriage at this point*. Any expression of sex involves the totality of a person's being. A similar is felt in his reference to "intellectual" attraction versus emotional attraction.

Furthermore, one could wish for a more meditative and less hortatory approach on the part of the author. There is a minimum of human encouragement and insight provocation here. In a word, the book is superficially helpful, but falls short of a perception of



courtship and love as a depth-reorganization of the total self hood of a person.

Wayne E. Oates

**Divine Direction or Chaos?** By Charles H. Lee. New York: Philosophical Library, 1952. 98 pages. \$3.00.

This is an apology for Christian Science through exposing the weaknesses of Materialism, Idealism, and Oriental philosophy. The analyses of these schools of thought are poorly done and the arguments for Christian Science are not convincing.

Guy H. Ranson

**Pascal: His Life and Works.** By Jean Mesnard. London: Harvill Press, 1952. xvi, 210 pages.

Students of Pascal will welcome this work as one that is written with understanding and in an engaging style. Others will find it rewarding reading, because Pascal was one of the most fascinating men of history. In this work the interesting events of his life and the thoughts of his mind are presented remarkably well.

Guy H. Ranson

**God's Wealth and Ours.** By W. A. Bowen, Austin, Texas: Gannaway Printing Company. Pamphlet 30 pages.

Mr. Bowen is a faithful Baptist pastor who has given much attention throughout a long and useful career to the teaching and practice of Christian stewardship. His approach is somewhat different from the traditional. From Scripture and from reason he develops the theme that all wealth belongs to God and is ours only by virtue of God's entrustment. The title to ownership of all that we possess and is vested in God; our obligation is therefore that of the trustee, who must administer the affairs of another according to the will of the owner. Mr. Bowen deals frankly and clearly with the doctrine of the tithe, which he shows is fulfilled in the higher principle of Christian stewardship. The very substance of Old Testament and New Testament teaching is condensed into brief and effective statement and applied to the contemporary situation.

G. S. Dobbins

**The Art of Effective Teaching.** By C. B. Eavey. Grand Rapids: Zondervan Publishing House, 1953. 298 pages. \$3.75.

The author's point of view that "the best is none too good for the Christian teacher" is highly commendable. He seeks to combine a conservative, evangelistic theology with the best in progressive education. This also is desirable. This book is on a slightly higher level scholastically than his previous book, *Principles of Teaching for*

*Christian Teachers.* The chapter titles include: Effective Teaching, The Art of Teaching, Principles and Methods, Integrating Learning, Evaluating Learning. Unfortunately the book is not well organized. As a result there is needless repetition in several places. The author's manner of expression makes it difficult to read.

Findley B. Edge

**Mandate to Humanity.** By Edwin McNeill Poteat. New York: Abingdon-Cokesbury Press, 1953.

For ethical and psychological insights and application the reader will find *Mandate to Humanity* valuable. However, the book is not without historical and theological limitations. Recent Old Testament research hardly justifies such a late dating of the Decalogue as Poteat assumes. R. H. Charles, *The Decalogue* (T. and T. Clark, 1926), writing a generation ago when the liberal interpretation of the Pentateuch was in ascendancy, established a more secure rootage for the Mosaic origin of this Old Testament document. Certainly if one has read H. H. Rowley, *Moses and the Decalogue* (Manchester, 1951), he will not feel secure with Poteat's chronology. The theological limitations of the book comes out most clearly in the failure to appreciate fully the Old Testament idea of the jealousy of God. Against the background of recent research into the idea of holiness, the Old Testament teachings are not the problem assumed by many who drift toward Marcionism by making a rift between the God of Moses and the God of Jesus. Holiness and love are not alternatives but attributes of the same living God. Those interested in the revival of interest in the Decalogue should supplement Poteat with the theological exposition of Crosslett Quinn, *The Ten Commandment* (Lutterworth, 1951). But these critical suggestions should not blind the reader to the positive values of this lively discussion.

Dale Moody

**Youth at Worship.** By Annie Ward Byrd. Nashville: Broadman Press, 1953. 167 pages. \$2.00.

From the pen of an experienced worker with youth comes this stimulating and attractive volume of worship programs. These programs breathe the very atmosphere of worship. Sufficient material is given so that the leader will not need to look elsewhere, but sufficient freedom is allowed for the creative leader to make each program his own. The suggestions given are intensely practical. Opportunity for youth participation enhances the value of the programs.

Eight themes are treated: God, Jesus, the Bible, the Church, Missions, Personal Christian Living, Living with Others, and Christian Leadership. There is variety both in content and in technique. Many of the programs sparkle with illustrations that will touch the

hearts of youth. This book is highly recommended to all who lead youth in worship.

Findley B. Edge

**Moments of Worship.** By Mary Beth Fulton. Philadelphia: The Judson Press, 1953. 130 pages. \$2.00.

This is a group of twenty-six worship programs for use with young people or adults. Very good.

Findley Edge

**What is God Like.** By Robbie Trent. New York: Harper and Bros., 1953. 63 pages. \$2.00.

To help a child know what God is like is one of the most difficult tasks that faces a parent or teacher. Using Phillip, who became a disciple of Jesus, as the central figure, Miss Trent does an excellent job of explaining the nature of God. It is written not only in a way that is on the child's level but also in a way that will fascinate him. Scripture is woven into the story on every page. Parents and teachers will find this little book exceedingly helpful.

Findley Edge

**Audio-Visual Techniques.** By Anna Curtis Chandler and Irene F. Cypher. New York: Noble and Noble, Publishers, 1948. 252 pages.

This is a rather general treatment of the use of audio-visual aids in public education. A brief survey of the various aids is given, followed by chapters indicating how these aids may be used in teaching social studies, world culture, language arts, and the sciences.

Findley Edge

**Together With God.** By Elizabeth B. James. Anderson, Ind.: The Warner Press, n.d. 158 pages. \$1.00.

This is a book giving guidance for the Christian home when children are six to eight. Wisely the author does not try to give advice. Every family and every child is different. But in the most intimate and heart to heart manner she shares her ideas and experiences. In the most practical way she discusses those normal problems that every Christian parent faces. The writer's insight is keen, her spirit is thoroughly Christian. This book is highly recommended. Every parent ought to read it.

Findley Edge

**Your Teen-Ager and You.** By Audrey J. Williamson. Anderson, Ind.: The Warner Press, n.d. 96 pages. \$1.00.

This book gives guidance for the Christian home when young people are twelve to eighteen. The book is thoroughly Christian

but sometimes the suggestions seem somewhat rigid. The author deals with such topics as: *Is My Teen-ager Normal? Am I the Right Kind of Parent? What Is Our Home Like?*

Findley Edge

**Your Home Can Be Christian.** By Donald M. Maynard. New York: Abingdon-Cokesbury Press, 1952. 160 pages. \$2.00.

Here is a sane, scholarly, and practical treatment of a subject that is tremendously important. Obviously it is not comprehensive but it is highly suggestive.

In the first two chapters the author discusses: "When Is A Home Christian" and "Christian Parents Adjust To Each Other." In the succeeding chapters he deals with problems of child-rearing. Christian parents will be helped by reading this book.

Findley Edge

**The Bearing of Recent Discovery on the Trustworthiness of the New Testament.** By Sir William Ramsey. Grand Rapids, Michigan: Baker Book House, 1953. 427 pages. \$4.50.

The publisher has done a service for New Testament students in reprinting this series, the James Sprunt Lectures for 1911. The work of Ramsay, of course, must always be considered as background material for an interpreter of the New Testament. This is the third book by the author which Baker Book House has restored by way of reprint.

**Meeting in the Mountains.** By John B. Prescott. New York: Longmans, Green and Company, 1953. 181 pages. \$2.75.

An interesting Indian story, by a young American novelist of literary gifts. The hero of the story is Akona, of the Salado, pueblo-dwelling farm Indians who built canals in the deserts of the Southwest, before the coming of the Indian tribes whom we associate with that region.

The book has appreciation for the Indian mind and history, and is lively reading for young or old.

**Learning by Seeing.** By C. W. Baker, Jr. Cincinnati: The Standard Publishing Co., 1950. 136 pages. \$1.10.

This is a collection of chalk talks and object lessons.



## BOOKS RECEIVED

**Autumn Leaves**, by Andre Gide. (Translated from the French by Elsie Pell). New York: Philosophical Library, Inc., 1950. 296 pages. \$3.75.

**Calvin's Calvinism**, by John Calvin. (Translated by Henry Cole.) Grand Rapids: Wm. B. Eerdmans Publishing Company, 1950. 350 pages. \$3.50.

**A Faith That Fulfills**, by Julius Seelye Bixler. New York: Harper and Brothers, 1951. 122 pages. \$2.00.

**A Firm Faith for Today**, by Harold A. Bosley. New York: Harper and Brothers, 1950. 283 pages. \$3.00.

**Heaven—What Is It?** by K. Schilder. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1950. 118 pages. \$1.50.

**Kierkegaard, the Melancholy Dane**, by H. V. Martin. New York: Philosophical Library, Inc., 1950. 119 pages. \$3.00.

**Man, His Creation, Fall, Redemption and Glorification**, by David L. Cooper. Los Angeles: Biblical Research Society, 1948, revised 1950. 164 pages.

**The March Toward Matter**, by John MacPartland. New York: Philosophical Library, 1952. 80 pages. \$2.75.

**Origin of History as Metaphysic**, by Marjorie L. Burke. New York: Philosophical Library, 1950. 61 pages. \$2.75.

**What Is Christianity?** and other addresses, by J. Gresham Machen. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1951, 317 pages. \$3.00.

**The Wings of Faith**, by H. V. Martin. New York: Philosophical Library, 1951. 132 pages. \$2.75.

**Can a Thinking Man Be a Christian?** by John C. Wenger. Scottsdale, Penn.: Herald Press, 1950. 21 pages. \$.25.

**Enlisting For Christ Our Returned Servicemen**, by Gaines S. Dobbins. 32 pages.

**Evangelical Belief**, by The Inter-Varsity Fellowship. London: Pickering & Inglis Ltd., second edition, 1951. 45 pages.

**The Search**, published by Inter-Varsity Fellowship, London, England. 63 pages.

**The Stewardship of Money**, by F. Mitchell. London: Inter-Varsity Fellowship, 1951. 36 pages.

**The Way Back to God**, by Branse Burbridge. London: Tyndale Press, 1951. 31 pages.

**More Chalk Talks**. By Opal Hull Anderson. Indiana: The Warner Press, 1952. 96 pages.

**In Quietness and Confidence**. By V. Raymond Edman. Wheaton, Illinois: Van Kampen Press, 1953. 64 pages.

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